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THE CRESSET

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Contributors

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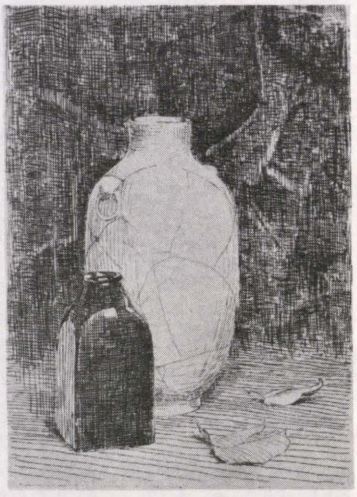

Above: Emil Carlsen (Danish-American, 1853-1932), *Still Life with Vase and Bottle,* n.d., etching, 3-15/16" x 2-7/8", 1979 posthumous edition on handmade paper. Valparaiso University Art Collection. Gift of Walter Kully. 79.19.1

Cover: Emil Carlsen (Danish-American, 1853-1932), *Still Life with Copper and Onions,* n.d., etching, 4-3/8" x 3-7/16", 1979 posthumous edition on handmade paper, Valparaiso University Art Collection. Gift of Walter Kully. 79.19.2

These works invite a calming contemplation of elemental vessels set in hushed tonalities and were included in a recent American Tonalism exhibit at Valparaiso University.

RHWB

IN LUCE TUA

Comment on Contemporary Affairs by the Editor

Two Cheers for Lutheran Unity

Lutherans have seldom been noted for their ecumenical enthusiasm, even toward each other. For that reason, the decision reached on September 8 by conventions of the Lutheran Church in America (LCA), the American Lutheran Church (ALC), and the Association of Evangelical Lutheran Churches (AELC) to form a new Lutheran church body by 1988 takes on particular importance. Dr. Martin E. Marty, the distinguished Lutheran church historian, went so far as to characterize the event as constituting potentially "the most decisive day in Lutheranism" in North America. That statement may well be true, though if it is, it reflects more on the insignificance of Lutheranism in the North American experience than on the momentous nature of the occasion.

We do not offer that comment cynically. It is in fact the very absence of impact Lutherans have had on American culture that leads us to welcome, though not without reservations, the LCA—ALC—AELC move toward Lutheran unity. If the merger of churches within Christendom is to find justification beyond institutional aggrandizement, it must offer the promise of more effective Christian witness. Those of us who believe that the particular emphases of the Lutheran Confessions—especially the central focus on justification by grace through faith—should be considered more carefully within the American churches than they have to date can hope that the intended merger will accomplish just that.

If Lutheranism is to be, as the 1965 Mission Affirmations of the Lutheran Church-Missouri Synod (LC-MS) proclaimed, a confessional movement within the one, holy, catholic, and apostolic Church, it must manage the delicate feat of reaffirming its particular theological identity even as it locates itself unreservedly within the universal body of Christ. It must, that is, unapologetically offer its distinctive witness to the Gospel without arrogating to itself a monopoly on Christian truth. If the merger contributes to renewed theological vitality and effective ecumenical witness, it will deserve the expansive blessings that have already been bestowed on it; if it does not, it will have no more than bureaucratic significance and could even wind up consuming energy and attention that would better have been expended elsewhere.

Preliminary signs indicate that merger offers more hints of promise than of danger, but we think it important to count unity's costs as well as its benefits and to outline as clearly as possible certain difficulties that might lie ahead for the new church body. We do so not in order to act as Cassandra or to spread gloom where joy abounds but in the faith that prudence (understood as practical wisdom) remains a cardinal virtue even within the Church and that evils anticipated are the more likely to become evils avoided.

One obvious cost of the LCA—ALC—AELC merger will be increased theological polarization within the Lutheran community. Organic union among the moderate-to-liberal branches of Lutheranism will nudge conservatives further to the right—in the direction of neofundamentalist sectarianism—even as it draws the new church body closer to mainstream American Protestantism. We know that members of both camps will dispute that assumption, but we think that history and the inherent dynamics of the situation make it all but inescapable. What remains uncertain is the distance the two groups will travel in their respective directions. We hope that the drift in either direction will be minimal, but we wish we could be more confident than we are that it will be. The loss of the Lutheran center would be catastrophic.

The key to the situation, even as it has been the prime—if unintended and ironic—mover behind the merger, is Missouri. In its irresponsible breaking of fellowship with the ALC in 1981, the LC-MS inadvertently opened the way to union among the other major Lutheran bodies. After the ALC—LC-MS break, it no longer made sense for other Lutherans to think further of "waiting for Missouri." The AELC's call to unity several years ago acted as immediate catalyst for the merger process, but of course the AELC itself was born only out of Missouri's unappeasable demand for ever-more-refined versions of doctrinal purity. We will have partial and polarizing Lutheran merger because Missouri made more encompassing—and more desirable—merger impossible.

Those are harsh judgments, and we make them soberly and with the deepest regret. We are not among those who dismiss Missouri's doctrinal concerns out of hand. Indeed, our reservations concerning the proposed merger stem largely from fears that the new church body

The preservation within American Lutheranism of the Law/Gospel hermeneutic as a key to understanding Scripture, doing theology, and centering piety owes much to the Missouri tradition.

could develop tendencies toward doctrinal laxity that the presence of the LC-MS would make far less likely. If Missouri at its worst tends to an unevangelical isolationism, at its best it has exhibited a commitment to confessional orthodoxy that other American Lutheran groups have not always maintained. Those of us concerned that Christianity remain true to itself—true, that is, to the central affirmations of the ecumenical creeds as they have been understood in the orthodox tradition of the Church—have need of Missouri, or at least of the best of its heritage.

Within the Lutheran community itself, Missouri has often exercised a salutary influence. The preservation within American Lutheranism of the Law/Gospel hermeneutic as a key to understanding Scripture, doing theology, and centering piety owes much to the Missouri tradition. Those who have found themselves sympathetic to the Christ Seminary—Seminex way of doing theology know that its roots in sturdy Lutheran confessionalism were nourished in the LC-MS, even if, in the end, Missouri repudiated what it had nurtured. This is not to suggest that the LC-MS alone kept Lutheran theology alive in its uncongenial American setting. Non-Missouri Lutherans rightly resent the tendency of Missourians (or even ex-Missourians) to assume that they hold the patent on doctrinal rigor or confessional fidelity within American Lutheranism. Yet it remains true that the particularities of Missouri's history have allowed it to resist the blandishments of general Protestantism better than some other Lutheran groups have done.

The great sticking point between the LC-MS and other Lutherans, of course, has been the question of the interpretation of Scripture. All Lutherans subscribe to the confessions and to the Bible as the inspired word of God and the source and norm of confessional doctrine. But Lutherans do not all mean the same thing when they speak of inspiration. Missouri and other conservative groups insist on a belief in verbal inspiration that makes the Bible incapable of error in any point and requires that it be read as expressing literal truth on all matters to which it addresses itself, whether or not those matters hold intrinsic theological significance. Other Lutherans understand infallibility and inerrancy to refer to issues essential to the Gospel, and they would not insist, as would Missourians, that skepticism concerning, say, the historicity of Adam and Eve undermines scriptural authority.

On this matter, we are convinced that Missouri has entrenched itself in an untenable position. Insistence on the LC-MS version of literal inerrancy requires of Christians that they forsake their God-given reason and embrace logical absurdities and scientific inanities. Such insistence thereby becomes, for all but the superstitious and the ignorant, not the anchor of faith that Missouri so desperately seeks but rather faith's insidious subverter. Missouri's model of scriptural authority, moreover, claims for the Bible that which it nowhere claims for itself. None of the proof-texts regularly trotted out to substantiate literal inerrancy do what they are intended to do. The LC-MS thus finds itself defending Scripture not on the basis of Scripture itself but rather on the basis of a dubious rationalistic inference that Missourians, of all people, ought to know better than to burden with such an intolerable weight. Out of such sad ironies is confessional orthodoxy made to appear silly and insubstantial.

All this said, non-Missouri Lutherans must continue to take the LC-MS seriously. Even on the question of the interpretation of Scripture, Missouri's position requires attentive consideration, if not for its theological or scriptural foundations, then for its historical sobriety. The rise during the nineteenth century of higher biblical criticism (augmented by Darwinism and, later on, by comparative cultural anthropology) did in fact undermine orthodox Christianity along with literal inerrancy. Protestant Christians, having substituted an infallible book for an infallible church as their source of absolute authority, found themselves cast adrift in doctrinal confusion when the traditional understanding of that authority came into question. The problem of authority for statements of faith is hardly a trivial one, and if non-Missourians are right to argue that the LC-MS solution to the problem is unworkable, they ought to concede more readily than they often do that the problem genuinely exists.

All of which brings us, long way around, back to the concern that formation of the new Lutheran church could widen the gulf between liberal and conservative Lutherans, a development that would be unfortunate for all involved. The continued isolation of Missouri would constitute a tragedy for American Lutheranism, and we hope that the new Lutheran church, whatever form it finally takes, will do everything it can to keep the door open to reconciliation with the LC-MS. Having had extensive personal experience in both the LCA and the LC-MS, we are persuaded that the two groups have deep need of each other's witness. Doctrinal indifference/doctrinal rigidity: we have seen both in action, and we are moved to conclude that they are alike destructive of authentic Christian faith and piety. Any counsel that extremes be avoided invites suspicion of banality, but in this situation we can only plead, with Yeatsian urgency, that a way be found for the Lutheran center to hold.

For that to happen, Missouri will have to end its self-imposed quarantine and enter once again on the road toward unity that it set out on in 1969 and so sadly de-

The danger of politicizing the Gospel—making our fallible judgments as to what justice requires in any given situation coextensive with the Gospel message—is present among the churches today.

parted from in 1981. The LC-MS resists communion with other churches (including other Lutheran churches) on the grounds that agreement on doctrine must precede unity—whether that unity take the form of organic union or simply of altar-and-pulpit fellowship (full communion). No orthodox Christian could reasonably object to Missouri's insistence on doctrinal agreement as a precondition to unity were it not for the extraordinary demands Missouri makes as to the extent of the agreement necessary.

It is difficult to understand why Missouri, which roots its theology so staunchly in confessional Lutheranism, should demand more on this point than does the Augsburg Confession itself. Article VII of Augsburg seems tolerably clear: "It is also taught among us that one holy Christian church will be and remain forever. This is the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel. *For it is sufficient for the true unity of the Christian church that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word.*"

Gospel and sacraments. That, it would seem, should be for Lutherans the necessary and sufficient basis for "the true unity of the Christian church." But it is not sufficient for the LC-MS. It glosses the Augsburg Confession by speaking of the Gospel "and all its doctrines." Thus, in Missouri-speak, the Gospel is so expanded in its boundaries as to take in attitudes toward evolution or the authorship of the Pentateuch. Necessary agreement on the Gospel of Jesus Christ comes to require agreement with the LC-MS on the most recondite points of scriptural interpretation. In the process, the plain catholic intention of the Augsburg Confession is so distorted as to turn it into a sectarian document. And the truly valuable gifts that Missouri has to offer to fellow Lutherans and to the Church at large remain buried under a carapace of supererogatory orthodoxy.

That the proposed new Lutheran church would benefit from Missouri's presence is already evident. In the absence of the LC-MS, the new church, it is clear, will be more likely to fall into political captivity. Among the most obvious threats to the integrity of the Gospel at any time is its appropriation for contemporary social needs. In our time, that threat most frequently takes the form of appropriation for political purposes. Given the facile moralizing of the Moral Majority on the one hand and the peace-and-justice people on the other, it is easy to forget that the holy mysteries of the faith do not conform to our political categories. Mainstream American Protestantism has long since given up distinguishing between left-liberal political preferences and Gospel imperatives, and that pernicious tendency has surfaced at times within Lutheranism.

A recent editorial in *Lutheran Perspective* (September 20, 1982) entitled "The Third Sacrament?" dramatizes the point. The editorial notes that "the adoption of social statements has, in some ways, seemingly become the third (or fourth) sacrament for some Lutherans." Indeed, the editorial goes on, "at some conventions . . . debating and adopting [these statements] is how the Church is the Church, much in the same way that preaching the Gospel, baptizing, and communing are the Church in most congregations." We find this an ominous development (although *Lutheran Perspective,* by and large, apparently does not).

The greatest danger is that by entering on this route we may blur the distinction between the Gospel itself—the proclamation of forgiveness and reconciliation in Jesus Christ—and that which proceeds from the Gospel—our responsive acts of love and justice. The danger of politicizing the Gospel—making our fallible judgments as to what justice requires in any given situation coextensive with the Gospel message—is clear and present among the churches today. It is precisely this temptation that manifests itself when the making of social statements becomes, in effect, a third sacrament and is seen as constitutive of the church's ministry in the same way as are the preaching of the word and the celebration of baptism and the eucharist. The efficacy of word and sacrament can be assumed because word and sacrament come to us as gifts of grace. We can have no such assurances concerning our flawed attempts to translate Gospel promises into political statements or programs.

The traditional wisdom still applies: the Gospel unites; politics divides. While there do come times when we must risk disunity for the sake of the Gospel, those occasions remain the exception and not the norm. This is even more clear in practice than in theory. Any reasonably objective look at most social statements by the mainstream churches today would recognize them to be reflections of the conventional left-liberal wisdom. We simply do not believe that the Gospel requires us to locate ourselves on the left side of the contemporary political spectrum, and if that is the case, then it is unnecessarily divisive for the churches to take collective positions—in the name of the Gospel—that have the effect of excluding those holding minority views (which are often in reality majority views) from the obligatory consensus of the faithful.

Christians must, as responsible citizens, face up to difficult political choices, and the churches should, within the limits of their competence, assist their members in making those choices. But we simply cannot see either the wisdom or necessity of churches rushing, as so many currently do, to pronounce on all conceivable public issues ranging from land use to specifics of the

We are frankly less concerned now than we would have been several years ago that American Lutherans will resolve differences among themselves on the basis of the least common denominator.

tax system to the details of nuclear strategy. It cannot be repeated too often: peace and justice are not concepts open to self-evident specification, and in most instances men and women of equal knowledge and moral concern can legitimately come to quite different conclusions as to how they might be defined and arrived at. Where the moral issues are clear and unambiguous (as is rare), let the churches speak; where they are clouded and complex (as is normal), let the churches keep silence. To act otherwise is to mistake the Church's competence, to confuse its mission, and to divide the body of Christ unnecessarily.

Were the LC-MS to be included in the new Lutheran body, the tendency to intermix politics and the Gospel would be reduced. Among Lutheran groups (as elsewhere), a rough correlation exists between the degree of theological liberalism and the inclination to issue socio-political pronouncements. This can only partially be accounted for on ideological grounds. While Missourians are probably politically more conservative than members of the groups involved in the merger, they tend as a church body to behave more in an apolitical than conservative manner. They do not, that is, issue large numbers of social statements of any sort, although they will do so when the moral issues seem clear, as in their strong condemnation of abortion. The reluctance to speak out regularly on socio-political issues stems essentially from theological roots.

When Luther observed that it is neither necessary or even possible for the state to be run by the Gospel, he established the basis for Two Kingdoms thought. God's justice must reign in the kingdom of the left hand, but justice not only includes due consideration for prudence and realism in public affairs (because of the enduring influence of original sin on human behavior), it also is only capable, as noted above, of the most tentative and imprecise definition in specific cases. Even where ends are clear, means are often extremely uncertain, and politics is far more often concerned with means than ends.

A prudent respect for the ambiguities of justice need not, as is often supposed, lead to the evils of "quietism," but it will promote political pluralism within the Church, which we find an entirely healthy tendency. Rather than undercut that tendency by issuing endless political manifestoes, the churches would do better to encourage it and to respect the diversity and freedom under the Gospel it reflects. In so doing, they would not only show greater wisdom, they would also—and more importantly—act to preserve the integrity of the Gospel of Jesus Christ. As of now, the LC-MS seems to understand that point better than do the churches involved in the merger.

We do not raise these matters in order to discourage or denigrate the move toward merger. The dangers of polarization, politicization, and doctrinal drift exist, but they are not insuperable. Indeed, we have witnessed in recent years a notable theological renewal in North American Lutheranism. Lutheran roots have been revived, reinvigorated, rediscovered. The 450th anniversary of the Augsburg Confession, the flourishing conversations with Roman Catholics and others, the drive toward Lutheran unity itself: all these have sent Lutherans back to their historical and theological origins and imbued them with a spirit that is at once more Lutheran and more catholic—above all, more theologically vital. We are frankly less concerned now than we would have been several years ago that American Lutherans will resolve differences among themselves on the basis of the least common denominator.

Still, the absence of the LC-MS and other conservative groups from the proposed new church poses potential problems that should not be ignored. For the conservatives, their heightened isolation will reinforce inclinations to sectarianism and self-righteous dogmatism. For the members of the new church—with whom we are here primarily concerned—the challenge will be to compensate from within for the absence of the conservatives' theological anchor. While those involved in the process of merger will face innumerable practical problems relating to polity, property, and institutional structure, their larger, continuing challenge will be to create and preserve among themselves the theological equivalent of Missouri. They will have to generate for themselves what the LC-MS, had the times been more propitious, could have offered them as its special gifts.

We are cautiously hopeful that they will be able to do so, and that the new church will combine ecumenical openness with confessional integrity. If it can manage that, it has the not inconsiderable opportunity of establishing a more effective Lutheran voice within American Christianity than has ever been heard before. And in that case, what will be good for the Lutherans will be good for all of Christ's Church.

The Fall

to Annie

Your screaming cracks the quiet; without tact
When disappointed, you know only rage.
Dear child, there is no way I can assuage
This daily fall that you must re-enact.

R. L. Barth

Christians and the Nuclear Dilemma

An Unfashionable View

Gilbert C. Meilaender, Jr.

An air of abstraction has begun to pervade much Christian rhetoric in this country about nuclear weapons. Catholic bishops are on their way to becoming increasingly irrelevant to the many faithful Catholics who serve their neighbors by serving in the government and the military. A Catholic Bishop—Bishop Mahony of California—has written in a pastoral letter that "Nations must stop preparing for war," and quoted Thomas Merton to the effect that "War must be abolished." Perhaps this is worse than abstract or irrelevant; it fails to express a Christian understanding of what is possible in human history and of the many ways—including political and military ways—by which Christians may sometimes serve neighbors. Walter Wink, in the pages of the *Christian Century,* advocates that we "freeze all further testing, production and deployment of nuclear weapons by mutual treaty with the Soviet Union." This is largely a pious wish abstracted from the political realities of our time; and yet in the same breath Wink can state that he rejects any "utopian vision," a declaration which, I guess, puts him slightly to the right (as we measure these matters) of Bishop Mahony.

To be sure, nuclear weapons raise serious issues for ethics and public policy, but even more important for Christians are the attitudes which underlie much current discussion of nuclear weapons. We are not likely to find these attitudes better expressed than in a recent three-part essay by Jonathan Schell in the pages of *The New Yorker.* Schell offers a thought experiment which it is instructive for Christians to think through. Suppose, he hypothesizes, the entire human species were sterilized. The effect would be, in one way, like that of a nuclear holocaust. It would be different in that the present, living generation would not be harmed, but it would be similar in that there would be no hope of future generations, no hope for the continuance of human life. Under such circumstances, facing the imminent extinction of our species, how, Schell asks, would we feel?

For Schell himself the answer is clear: Normal human activity would become meaningless. For the people of this last generation,

> the futility of all the activities of the common world—of marriage, of politics, of the arts, of learning, and, for that matter, of war—would be driven home inexorably. . . . One wonders whether in these circumstances people would want to go on living at all—or whether they might not choose to end their own lives.

Here Schell does nothing more than articulate the despair which Hans Morgenthau had discerned and predicted twenty years earlier in his essay on "Death in the Nuclear Age."

> If our age had not replaced the belief in the immortality of the individual person with the immortality of humanity and its civilization, we could take the prospect of nuclear death in our stride. . . . Yet a secular age, which has lost faith in individual immortality in another world and is aware of the impending doom of the world through which it tries to perpetuate itself here and now, is left without a remedy. Once it has become aware of its condition, it must despair. It is the saving grace of our age that it has not yet become aware of its condition.

In the twenty years between Morgenthau and Schell perhaps the "saving grace" of such lack of awareness has been lost.

Secularizing the Hope of Immortality

But Morgenthau's analysis is useful because hypothetical. *If,* he writes, we had not secularized the hope of immortality into hope for an indefinite (even, everlasting) continuance of the human species within human history, we would not be paralyzed by the prospect of nuclear extinction (though, of course, we would not welcome it). One of the first obligations of Christian discourse in our nuclear age ought to be to reject this false god. Perhaps rejecting it will lead us to different conclusions about nuclear weapons than the idol worshipers around us reach. Perhaps not. But it is important to find out and hard to believe that worship of the human species will not to some extent distort our perceptions.

I do not think I exaggerate in saying that such an attitude is prevalent in our society. Some of Schell's formulations are representative. What does the advent of the

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Even if the nuclear predicament were, as Jonathan Schell says, "the most important reality of our time," it would still not follow that it is sickness to live much of our life not thinking about it.

nuclear age mean? "Now we are alive, but in a moment we may be dead. Now there is human life on earth, but in a moment it may be gone." But are not these sentences which a genuine Christian consciousness might have spoken in any age and at any time—not just in a nuclear age? Christians cherish the earth and the drama of human history but have never expected that the curtain was not some day to fall on the final act. (Which is not to say that we, with our fingers on the button, have the power to let that final curtain fall apart from the will of God. It is only to say that Schell's description of human life is, for Christians, nothing new.) Or again, he writes: "We have come to live on borrowed time: every year of continued human life on earth is a borrowed year, every day a borrowed day." As if there ever were or ever will be any day or hour which we could in the fullest sense call our *own*! As if all our days and years were not borrowed time of which we were stewards.

Human Survival and Idol Worship

If Christians are seeking to say something useful about weapons in the nuclear age, here is a good place to begin. The most "modest" hope of ours is, Schell writes, for the survival of our species. "We do not even necessarily ask for our personal survival; we ask only that we *be survived.* We ask for assurance that when we die as individuals . . . mankind can be saved." This is genuine religious faith. I do not wish to belittle it; indeed, I am moved by it. But it happens not to be Christian, and that is the most important thing I know to say about it. Nor do I think I am mistaken to suggest that idol worship may also distort our perception. Consider, for example, a passage of stunning rhetorical eloquence in which Schell expresses his religious commitment.

> In asking us to cherish the lives of the unborn, the peril of extinction takes us back to the ancient principle of the sacredness of human life, but it conducts us there by a new path. Instead of being asked not to kill our neighbors, we are asked to let them be born. If it is possible to speak of a benefit of the nuclear peril, it would be that it invites us to become more deeply aware of the miracle of birth, and of the world's renewal. "For unto us a child is born." This is indeed "good news."

And yet, a society which fears the extinction of the human species it worships very methodically sees to it each year that several million children are *not* born. And we see once again how much easier it is to love humanity than to love the neighbor (though I trust, while being ignorant of Schell's views on abortion, that he could not have written the passage I have just cited if he himself shared this particular tendency of our society).

If we manage to resist the temptation to worship this idol, we will also tend to be less moved by the suggestion—becoming more common all the time—that it is moral or psychological failure to spend little time thinking about what may happen if a full-scale nuclear exchange ever occurs. Once again, Schell articulates nicely what many seem to be saying:

> When one tries to face the nuclear predicament, one feels sick, whereas when one pushes it out of mind, as apparently one must do most of the time in order to carry on with life, one feels well again. But this feeling of well-being is based on a denial of *the most important reality of our time*, and therefore is itself a kind of sickness. (italics added)

Less persuasively, perhaps, Walter Wink evidently thinks the world would be a better place if, every time we heard a loud blast, all of us—like him—would "jump, wondering, 'Oh my God, did they really do it?'" If the nuclear predicament were "the most important reality of our time," it would still not follow that it is sickness to live much of our life without thinking about it. It is not my responsibility to insure that humanity lasts forever; we all live on borrowed time. It is, to be sure, my responsibility to plan seriously for the future and take care to love what neighbors I can in the present. But that concern for the future is only a part of my present obedience—which will still be valid even if the future for which I plan never comes to pass, even if the final curtain falls. If the human species is to become extinct after the generation of my children, it is still important for me to find time to play baseball with those children, celebrate their marriages, continue to enjoy my own, read good books, pull the weeds in my garden. All these things are meant for my enjoyment, but I am to worship none of them. The only sickness would be that lack of faith which would let their worth depend on the continuance of our world and our history.

Having said all this, we can perhaps say something about nuclear weapons as well. If we love not humanity

A partial answer to the question of legitimate possession of nuclear arms depends upon whether, by possessing them, we commit ourselves to* intending *to use them or only to* threatening *to use them.

but our neighbors, we must try to serve them. And I (like many others) cannot imagine that actually firing our *strategic* nuclear weapons with their megatons of destruction would serve any of my neighbors. (*Tactical* nuclear weapons are another matter, to which I advert briefly below.) We should never *use* such weapons because doing so could not serve any valid political or military purpose. Indeed, many people seem agreed that our strategic nuclear arms are not a weapon for waging *war*. With them we could inflict unimaginable violence (which need not be tied to any political or military purpose), but we could not wage war (which must have such a purpose). With them we could hold the civilian population of the Soviet Union hostage (which violates the principles governing warfare which grew up within Christendom), but we cannot really claim to aim them solely at military targets.

Can We Possess What We Can't Use?

If we cannot *use* them, should we still *possess* them? A partial answer to that question depends upon whether, by possessing them, we commit ourselves to *intending* to use them or only to *threatening* to use them. What it would be morally wrong to do it is also wrong to intend to do, but perhaps not wrong to threaten. I have found, for example, that on occasion I can best assure the proper behavior of my children by threatening a punishment so extreme that I know it would be unjust to inflict and have no intention of inflicting. Of course, many people doubt whether this is good "parenting" style. Perhaps they are right, though I usually find their arguments rather abstract and irrelevant in those moments when my will and my children's collide.

I am more impressed by those who do not bother me with abstract pictures of ideal parenting styles but point out to me that my strategy of extreme, disproportionate threat is not going to work. It may work for a while. It may work with some of my children. But it is not likely to work with all of them. And when one calls my bluff (as my ten-year-old son shows every indication of being ready to do), what then? When he calls my bluff and I do not do what I can do but never intended to do, my deterring threat will cease to deter. Something similar may be the case with a strategic nuclear deterrent, and I find this argument considerably more persuasive than Bishop Mahony's call to nations to cease preparing for war. A deterrent which we threaten but would not really use may well cease to deter. It may in fact paralyze us more than it does our enemies. If I tell my son that either he behaves for the babysitter or he doesn't play Little League next summer, and he misbehaves, I won't really keep him from playing Little League. But I will effectively have tied my own hands. Being unwilling to exact the punishment I had threatened, I am likely to do little or nothing. Any punishment I inflict will be a mere gesture. The lesson he learns is that it pays to call my bluff and that he can be a little more daring the next time. Put in geopolitical terms this lesson is: Afghanistan today—Iran tomorrow—and no more U.S. Olympic teams!

Even so, I don't think that as a responsible parent I should give up at once my tactic of the "big threat." It has served me well on occasion with my ten-year-old, though I more and more want to give it up with him as he grows. It has served me well by giving me time to find ways of accommodating my will to his and his to mine, of growing gradually toward a day when I neither wish nor seek to impose my will on his. But then, I still have a four-year-old daughter at least as obstinate as her older brother and a seven-year-old daughter somewhere between the two others both in age and disposition. I therefore invoke my "Naaman principle." Naaman was the Syrian army commander healed of his leprosy by the prophet Elisha (2 Kings 5). After he has been healed Naaman tells Elisha that he now knows that there is no God in the whole earth save Israel's God. And he asks the prophet's pardon in one matter which seems to him, at least for the foreseeable future, a necessity. "In this matter may the Lord pardon your servant: when my master goes into the house of Rimmon to worship there, leaning on my arm, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the Lord pardon your servant in this matter." Naaman asks, that is, to repent in advance while doing his best to deal with his situation. And Elisha says to him, "Go in peace."

I don't entirely approve of making disproportionate threats to my children; yet neither am I willing entirely to give them up, especially with that four-year-old. And all the abstract, theoretical discussion I hear is not likely to change my mind. Like Naaman, I repent in advance, but I continue to buy the time I need to bring about the gradual accommodation of wills between the two of us. Indeed, I think it might be morally wrong of me to do otherwise. I may not be successful, but I intend to do my best to teach her certain standards of behavior. If the "big threat" is the only way to do it, then I will threaten what I do not intend. For consider the alternative. The alternative is to say that no matter how spoiled a brat she becomes, it is my duty to go along with her and maybe even to laugh at her. Put once again in geopolitical terms the suggestion is that, if only our enemies raise the stakes high enough, we have a moral duty to let them have their way. It is an interesting variant of the "might makes right" view, but it's not a world with much appeal.

I think, therefore, that we can possess and threaten to

use a nuclear deterrent but never use or intend to use it (though, of course, were I an elected official who formulated policy in these matters I would never say that I did not intend to use it). And I think, moreover, that even the permitted possession and threat are governed by the "Naaman principle." We must repent in advance and—what Naaman does not clearly say he intends to do—work toward a day when wills are accommodated in such a way that even possession and threat are unnecessary.

Those who do not like this argument should explain how else they plan to mount a credible military deterrent in a world which looks as if it will for a while continue to be dangerous. I am more than willing to listen, and I am far from arguing that no deterrent but our strategic nuclear weapons is possible. But—and this is what makes the arguments of many against the nuclear deterrent so incurably abstract—I rather think it is the *cheapest* such deterrent we can get at present.

When President Carter made clear, after the Soviet invasion of Afghanistan, that the United States would use whatever means were necessary to resist further Soviet advance in the Middle East, he was presumably implying a willingness at least to threaten a nuclear exchange. What were his alternatives to such a threat? The Rapid Deployment Force was one, but I doubt whether many people seriously believe it would work when we consider the enormous advantages which geographical proximity would give the Soviet Union. The point is a simple one: A credible, non-nuclear deterrent would be enormously costly in both economic and political terms. The expense of increased military manpower would be great, and something like a universal military service requirement would probably be needed—a requirement our country seems unwilling to accept.

The Costs of Alternative Deterrents

Discussions of U.S. military policy will be relevant when they begin seriously to consider the several kinds of cost involved in alternative ways of pursuing our purposes throughout the world. If we do not wish to pay the costs that a build-up of our conventional forces would involve, are we willing to consider tactical nuclear weapons? To attack our present use of strategic nuclear weapons for deterrence while also arguing against increased spending for the military (which conventional alternatives would require) is not responsible if, for example, our discussion of a weapon like the neutron bomb doesn't get beyond the observation that it destroys people but not buildings. The contribution of the churches to public discussions of arms policy will be worthwhile when they begin to consider the alternative deterrents possible and their costs—and cease asking that nations stop preparing for war.

Public officials do not hold their offices in order to surrender the interests and values of the citizens for and to whom they are responsible. If they cannot in good conscience do what is necessary to protect those interests and cannot persuade the citizens that these interests and values are not worth protecting, they have little alternative but to resign. We should respect any who do so, and we should recognize that sincere Christian commitment might lead one to do exactly this. But until we hear better arguments—more firmly rooted in Christian understandings of human nature and what is possible and necessary in human history—we should also respect those who serve their neighbors by serving in government and the military. They too can be saved. And if Bishop Mahony some day refuses to absolve them, others—with less ecclesiastical but better theological authorization—will have to say to them as Elisha said to Naaman, "Go in peace."

From the Ends of the Earth To the Ends of Heaven

The narrative order of your life
Is not the same
As the calendar of your days
From birth to this present
Malaise.

Don't you see?
It's not that Aristotle and St. Thomas
Could hear the music of the spheres
Back then
That astonishes me like a novel
By Garcia Marquez;
It's the silence of the stars,
Their notmusic, notwords—
As if the sons of the morning who sang
At the creation
Have abandoned their stalls
Like the saved at the Rapture
And left us
To the Beast, his Prophet,
And ourselves,
Tracing the triple digit
On our foreheads
All aghast for meaning.

Joe McClatchey

The Church and the Ministry of Healing

Thomas A. Droege

Those interested in encouraging healing ministries within the Christian church confront their first obstacle in vocabulary. The use of the term "healing" in relation to the ministry of the church is problematic because of the associations that so many people make when that term is used. Some automatically think of faith-healing and well known Pentecostal healers, like Oral Roberts, who directed huge and influential healing revivals in the 1940s and 1950s. Others associate the word healing with the charismatic renewal, a movement deeply influenced by the healing revival within Pentecostalism, and a movement which in turn has deeply influenced all of the mainline Christian denominations in the 1960s and 1970s.

Still others associate the term healing with medicine and would automatically consider its use in the church to refer to supernatural healing, while medicine facilitates natural healing. Though there is more openness on the part of Christians to this type of spiritual healing than there was twenty years ago, most contemporary Christians would feel rather distant from the practice of spiritual healing, fearful that it would lead to aberrations associated with Christian Science.

At the same time, almost every Christian recognizes that the term healing is rich in Christian meaning. Even a very superficial reading of the Gospels reveals how central healing is to the ministry of Jesus. Most Christians respond warmly to the stories of Jesus' healings and see in them evidence of his compassion and care for people, a care that is more encompassing than just a concern about the welfare of their eternal souls.

I know of no one who is offended by those healing accounts or would want to excise them from the Gospel narratives. The problem with healing emerges when we move from Jesus' ministry to the ministry of the church today. The question is whether healing, so vital to Jesus' ministry, has a place in the contemporary church's ministry.

I would insist that it does if we are to be faithful to the model of Jesus, to his commission, and to the rich tradition of healing in the history of the church. But I would also insist that faithfulness to our heritage does not mean ignoring the almost 2,000 years which separate us from Jesus' ministry, years full of new discoveries about health and healing. What we need is an understanding of healing that is broad enough to include what Jesus did and what is done today by physicians and psychotherapists. What we need, as the subtitle of this essay indicates, is a ministry to the whole person. The concept of "whole person" health care is broad enough to link Jesus' healing ministry with the modern meanings and practices of health and healing.

The definition of healing with which I am operating is "anything which contributes to the health and wholeness of individuals." What Jesus did in his healing ministry would fit this definition; so also would the professional activities of physicians and psychotherapists. By the choice of this broad definition I do not intend to ignore important and necessary distinctions that need to be made among specialties in healing. I do want to argue that nothing which contributes to the health and wholeness of individuals should be considered outside the pale of the church's ministry, even if the church makes a responsible decision to limit its involvement in whole person health care.

The above definition of healing can be seen as broad in relation to the more limited concept of spiritual healing. The same definition of healing can be seen as narrow in relation to the broader concept of social ministry or social welfare. The healing ministry is a subcategory of the church's social ministry. The distinction between healing ministry and social ministry is a distinction between institutional and individual expressions of care, between social need and human need, between corporate and personal levels of involvement, between justice and love.

Social welfare deals with all of the needs that a person has in surviving within a complex society: job, housing, education, political and economic issues, protection of legal and civil rights. Social welfare involves the church in political action, concern for justice and equality,

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As familiar as we are with the Gospels, it often comes as a surprise to realize how prominent the physical healings of Jesus were in a ministry that was devoted to more than the care of the soul.

advocacy in the public sphere. The church's healing ministry, on the other hand, deals with the personal needs of individuals and families in times of distress (physical illness, loss, emotional disturbance) and in times of challenge and new opportunity (growing old, marriage, birth of children).

I intend in this essay to provide a brief overview of the church's healing ministry from the time of Jesus until the present. I believe that we live in an age in which the church is rediscovering the heritage of healing. The purpose of this brief overview is to provide the historical basis for making that assertion by identifying some of the factors which have contributed to the readiness in the church for engaging in healing ministry.

II

There are more healings recorded in the first chapter of Mark's Gospel than in all of the Old Testament, so dominant is healing in the ministry of Jesus. The scope of Jesus' ministry of healing is as broad as the need for restoration to wholeness, a need he met in whatever form it appeared. Jesus provided a model of ministry to the whole person which can inform and inspire all Christians who are engaged in healing, and that includes just about everybody.

As familiar as we are with the Gospels, it often comes as a surprise to realize how prominent the physical healings of Jesus were in a ministry that was obviously devoted to more than the care of the soul. Fully one-third of the times that the word *sodzo* (the Greek word for "save") is used in the New Testament, it is used in reference to physical healing and needs to be translated "to be made well." The term "salvation," which comes from the same root as "salve," means wholeness and not just soul health.

A good illustration of Jesus' whole person ministry is the story of the healing of the paralytic. The man is obviously brought to Jesus for healing, but Jesus tells the man that his sins are forgiven. That makes the Pharisees upset because only God can forgive sins. In response to them, Jesus says, "Which is easier to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins—he then said to the paralytic—'Rise, take up your bed and go home'" (Matt. 9:5-6).

Jesus both forgives and heals, but the two are for all practical purposes interchangeable Where you expect him to heal, he forgives; and where you expect him to forgive, he heals. That is confusing to us, but only because of the sharp differentiations we make. Jesus simply heals the man, the whole man, which includes both his sin and his illness.

A review of the healing ministry of Jesus is a good corrective to the passive acceptance of illness which is so characteristic of the mainstream Christian tradition since the early Middle Ages. The passive acceptance of illness is closely linked with the belief that sickness is the will of God. Traditional prayers for the sick regularly refer to illness as a visitation from God, usually for one or more of the following purposes: 1) as a reminder of sin (often regarded as punishment for sin) and a call to repentance, 2) as a trial of faith (e.g., Job), 3) as chastisement to keep the person close to God. Prayers for the healing of the sick are regularly accompanied by the qualifying phrase, "if it be Thy will."

Though there is Scriptural warrant for regarding sickness as the will of God, the accounts of Jesus and his ministry to the sick do not contain the slightest suggestion that illness might be the will of God. Jesus healed those who were sick out of compassion for them and with the confidence that it is God's will to deliver people from all kinds of evil, including physical and mental illness. It is inconceivable that Jesus might have responded to someone who came to him for healing by saying, "It is the will of God that you suffer with this illness." Jesus did not heal every sick person whom he encountered, but never is there the suggestion that he thought it would be better for them to be ill rather than whole.

On one occasion Jesus' disciples asked him whether a man blind from birth was so afflicted because of his sin or the sin of his parents. Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him" (John 9:3). Illness was an occasion to show mercy, not to pass judgment. Far from accepting sickness as the will of God, Jesus regarded his own healings as signs of God's power breaking in upon the kingdom of evil.

Distinctions That Can Delude

That Jesus identified healing as a sign of the reign of God which he was ushering in means that healing is of the very essence of the gospel. Lutherans have a tendency to make sharp distinctions between the second article of the creed, God's redemptive work, and the first article of the creed, God's creative work. The first article has to do with nature and the second article with grace. The first article is concerned with the body and its needs, the second with the soul and its eternal salvation. Medicine and its allied professions belong under the first article and the maintenance of a created order that is doomed for destruction. The church and its message of the gospel belong under the second article and the salvation of our immortal souls. Neat distinctions are ample justification for excluding healing from the ministry of the church, but it's a far cry from what we

The power to heal, once manifest through living individuals in union with the love and power of God, came to be associated with relics, shrines, and the church's impersonal sacramental ministry.

read in the gospels about the whole person ministry of Jesus and what he says about his healings as gospel events.

There is no doubt about the fact that Jesus intended his followers to continue the healing work which he had begun. Preaching and healing are the two imperatives in his mission mandate to both the twelve and the seventy in Luke 9 and 10. It is also clear from the book of Acts and the history of the early church that healing was an important part of the work that was done in the name of Jesus. There is a long tradition of works of healing, as the writings of Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, and others show.

During the first three centuries of the Christian era the Judeo-Christian tradition was joined to the Greek culture to form what would become the mainstream of Western civilization. The history of healing in the Western world could be told in terms of the stories of cooperation and conflict between these two great traditions. Greek medicine had its beginnings with Hippocrates in the fifth century B.C. It was a flourishing art among the Romans in the days of early Christianity. Its appeal to Christians grew as the healing ministry in the church declined.

The power to heal, once manifest through living individuals in union with the love and power of God, came to be associated with relics, sacred shrines, and the impersonal sacramental ministry of the church. A striking example of the waning power of the church's healing ministry can be seen in the use of oil in the treatment of the sick. What was in the early days of the church a healing rite (James 5:13-16) was transformed into a sacramental rite for the preparation of the soul for death.

The era of Christendom began when the power of the church was linked to the power of the empire; that era stretched from about the fourth century to the fifteenth century. The church increasingly became the mother of culture during that time, including the science and art of healing. It was not always a nurturing relationship in that many repressive measures were used to limit the advance of medicine in such areas as surgery. However, the monasteries radiated the Church's care and protection for suffering humanity even in the dark ages of Western history.

The study and practice of medicine flourished under the Benedictines, and the founding of the Franciscan Order in the thirteenth century was a fresh stimulus to the care of the poor and needy and the healing of the sick. The Crusades led to the specialization of Nursing Orders and Medical Brotherhoods. Christian hospitals, which began very early in Christian history as an expression of compassion to those in need, proliferated in the late middle ages into a huge network of institutional care. All of this was destined to change with the beginning of the modern era.

All of Christianity suffered an impoverishment in healing ministry under the dual impact of the Reformation and the Enlightenment. One of the effects of the Reformation was to break down the vast organizational system that the church had developed for the care of the sick. It is estimated that in England alone more than one hundred hospitals were closed which had previously been staffed by nuns. The effect of the Enlightenment was even more devastating, as I will show in the following paragraphs. I have chosen to narrow the focus of my analysis to Lutheranism; however, much of what I will say would apply to other denominations as well.

Splitting Medicine from Christianity

In the Enlightenment, scientific medicine declared its complete independence from the church. That marked the beginning of a split between medicine and Christianity that is almost as sharp today as it was at the beginning of the modern era. Both Christianity and medicine are institutionalized and each has its own territory within which it has complete control and power. Hospitals and medical clinics are the most obvious territories of medicine, with church buildings being the counterpart for Christianity.

Clergypersons are welcome in hospitals and physicians and nurses are welcome in church only as long as they respect the territorial rights of the other. Each has its own expertise in healing, medicine for the body and Christianity for the soul. Each has its own unique methods and practice, which ideally are respected and supported by the other. Territorial disputes arise only when one usurps the prerogatives of the other.

This neat division of labor works so well only because both medicine and Christianity have agreed upon an equally neat division in human nature between body and soul. The body is the territory of medicine and the soul is the territory of the church. Each has a healing ministry, one physical and the other spiritual. The healing ministry of the church became known as the "cure of souls." It was and is a rich tradition of healing, but much more narrow and specialized than was true in the periods before and after this rather dark period in the history of the church's healing ministry.

Luther's distinction between two kingdoms, one spiritual and the other temporal, is the basis for his view of the relationship between faith and social responsibility. People are to live under both kingdoms simultaneously. Both are from God and express his love toward humanity, but they have different means and different goals. The spiritual kingdom is grounded in Word and Sacrament and directed toward the soul's salvation. The temporal kingdom is grounded in God's creative activ-

The Lutheran doctrine of the two kingdoms became the theological justification for the virtual elimination in modern times of any institutional support for the church's healing ministry.

ity and directed toward personal and social fulfillment within the orders of creation. The person of faith receives a call and lives it wherever he/she is found in the orders of life. By this reasoning Luther provides the basis for the separation between church and state and a division of labor according to one's call.

The practical significance of this for our purposes is that responsibility for health and healing falls under the temporal kingdom. Physicians, nurses, therapists, and other health professionals have a calling from God to restore wholeness to creatures in need of healing, but that call has no direct relationship to the mission and ministry of the church. The secularization which followed in the nineteenth and twentieth centuries only made the separation of the two kingdoms more complete by removing the temporal kingdom from the rule of God. The Lutheran doctrine of the two kingdoms became the theological justification for the virtual elimination of any institutional support for the church's healing ministry.

State institutionalization of welfare became dominant in early Lutheranism. There were evidences of occasional acts of private Christian charity in the era of Lutheran Orthodoxy, like dispensing free medicines and providing the needy with coal and clothing. These works of charity on the part of Christians became far more extensive in the age of Pietism, due in large part to the influence of August Herman Francke's work at Halle. Voluntarism was the distinguishing mark of this approach to welfare work.

Works of charity were mostly a private matter of individual Christians even when people cooperated on a common project. It was not assumed that programs directed toward personal and social welfare were a task for the church. However, the institutions of mercy which Francke established at Halle were impressive and representative of the social concern which the pietists reawakened among Lutherans.

This voluntarism reached its full flower with the unfolding of the Inner Mission in the nineteenth century. It was Johann Hinrich Wichern who united the scattered undertakings of individuals into a comprehensive whole called the Inner Mission. Wichern and his followers saw the Inner Mission as an unprecedented opportunity for a great social missionary enterprise. The Inner Mission would be the mediating force between church and state, both of which were essential for the health and wholeness of society. Practically, the Inner Mission Committee was something like a council of social agencies, a consultative body of nearly one hundred agencies for mutual assistance and planning.

Theodore Fliedner and William Loehe made significant contributions to the Inner Mission movement. Fliedner trained deaconesses as nurses, parish workers, teachers, and social workers. He opened a hospital that became the instrument for a training program which eventually recruited thousands to meet basic human needs. Florence Nightingale found in Fliedner's deaconess institution the inspiration for her modern nursing profession.

Loehe and his followers were responsible for rooting the Inner Mission deeply into the life of the congregation. Loehe argued persuasively that the Inner Mission departed from a New Testament understanding of the church and its ministry and that it could easily degenerate into sectarianism and humanitarianism. The complex of institutions located in the small village of Neuendettelsau remain a living monument to Loehe and what can be done by a congregation committed to a full healing ministry.

Social Needs, Not Social Gospel

The voluntary character of the Inner Mission in Europe was readily adaptable to American conditions. Led by the pioneer work of William Passavant, who founded hospitals in Pittsburgh, Chicago, and Milwaukee, Lutherans by the beginning of the twentieth century had established family agencies, children's homes, hospitals, and homes for the aged. Aloof from the social gospel and skeptical toward the rising cult of social service, Lutherans acted to meet immediate needs. From the Inner Mission they learned congregational responsibility for service to church and community, but they did not respond to the call of the social gospel to address wider social issues.

James Albers takes note of this sense of congregational responsibility in an article on the historical roots of social concern in Lutheranism. He notes that "during the nineteenth century the Missouri Synod generally viewed the congregation as the primary agency for social action. After the first quarter century, voluntary, para-ecclesiastical institutions, such as hospitals and orphanages, appeared to complement the work of the congregation, but the congregation was considered primary."[1]

Services included care for the poor, and providing the sick members with necessary help, including day and nightly nursing. In 1868 the General Synod stated: "We would earnestly direct the attention of our congregations to the great importance not only of a pure and large benevolence, but also to the duty and desirableness of arrangements by which systematic provision could be made by church members for the time of sickness and want, and for widows and orphans."[2] Albers

[1] James Albers, "Aspects of Social Action in the Lutheran Church-Missouri Synod During the 19th Century," *Concordia Historical Institute Quarterly*, XLV, No. 2 (May, 1972), 111.

Overseas missionaries learn very quickly to address the needs of the whole person. The powerful mission affirmations adopted by the LC-MS in 1965 were written by missionary Martin Kretzmann.

notes that there was strong opposition to the growth of mutual aid societies, mainly because they claimed to offer people the kind of caring and compassion that ought to be identified with congregations nurtured by the gospel. It will be obvious to the reader that a call for contemporary renewal of healing ministry in congregations has historical roots in this tradition of nineteenth-century Lutheranism.

III

There are a number of current movements in the church which point to a readiness on the part of Christians to recover their rich tradition of healing. The most dramatic of these movements has been the charismatic renewal, the origins of which are to be found in the beginnings of Pentecostalism in the early part of this century, but which has since spread through all of the mainline Christian denominations.

David Harrell traces the history of the healing revival from its roots in Pentecostalism.[3] He tells the stories of the immensely popular leaders of this revival, giants like William Branham, Oral Roberts, Gordon Lindsay, T. L. Osborne, as well as the small army of lesser figures who spread through the country during the midportion of this century with the promise of healing direct from God. Operating for the most part independently, these healers sensed hunger in the masses, especially the poor and uneducated, for someone to offer them some explicit and concrete assurance of God's love and care. It was offered in the promise of healing—direct, supernatural healing—and they came in droves.

The practice of healing which is an integral part of the charismatic renewal has its roots in the same Pentecostal experience and theology as the independent healing revivalists. However, the shape of the healing ministry among charismatics is vastly different. Charismatic Christians in mainline denominations have, for the most part, maintained an active church life in local congregations and have regularly sought denominational support and guidance. Furthermore, the leading spokesmen of this movement have attempted to interpret the charismatic healing ministry within the framework of their respective denominations' theology and practice.[4]

What is common to all those who share the experience of the Pentecostals is an emphasis on the power of the Holy Spirit to heal through prayer. While the healing revivalists made dramatic claims for their gifts of healing, the charismatic movement in mainline denominations operates much more quietly within the framework of congregations. Thus the healing ministry in the charismatic renewal goes on without much fanfare but with considerable vitality.

The twin movements of clinical pastoral education (CPE) and pastoral counseling have contributed greatly to the recovery of a healing ministry within the church. The CPE training program has not only upgraded the hospital chaplaincy to a respected position within hospitals, but it has provided basic training in ministering to the sick for thousands of seminarians and pastors. The American Association of Pastoral Counselors has made a similar contribution in the development of the specialty of pastoral counseling.

Recovering the Tradition of Healing

There are currently over 600 full-time Lutheran chaplains related to the health and healing ministry and approximately 150 Lutheran pastoral counselors. That is only the tip of the iceberg, however, in measuring the impact of these two movements in the shaping of pastoral identity and an understanding of the healing ministry of the church. The criticism which can be directed toward these two movements is the criticism which Loehe directed against the Inner Mission, that they have not been closely enough identified with the church and could easily be absorbed by the secular institutions within which these ministries function.

Medical Missions is hardly a current movement in the recovery of the church's tradition of healing, its heyday having come in the late nineteenth and early twentieth centuries. It did, however, provide a good model for a close working relationship between medicine and the church, the effect of which is perhaps more apparent today than when Medical Missions was at its peak. Donald Larsen calls it a "reverse influence" in his interesting study of "Health and Healing in the Lutheran Church."[5]

Overseas missionaries learn very quickly to address the needs of the whole person. The powerful mission affirmations adopted by the LC-MS in 1965 (*The Church is Christ's Mission to the Whole Man, the Whole Society, the Whole World*) were written by a veteran missionary, Martin Kretzmann. The Tubingen (WCC) and Coonoor (LC-MS) Consultations on the healing mission of the church made direct appeals to the sponsoring churches

[2] *Ibid.*, p. 113.

[3] David Harrell, *All Things Are Possible* (Bloomington, Ind.: Indiana University Press, 1975).

[4] A good example of a Roman Catholic interpretation of the charismatic healing ministry can be seen in Father Francis MacNutt, *Healing* (Notre Dame: Ave Maria Press, 1974). A more personal account from a Lutheran perspective can be found in Erwin Prange, *The Gift is Already Yours* (Minneapolis: Bethany Fellowship, 1980).

[5] Donald H. Larsen, "Health and Healing in the Lutheran Church," *Health and Healing: Ministry of the Church*, ed. Henry Lettermann (Chicago: Wheat Ridge Foundation, 1980).

in Europe and America for a more direct involvement on the part of congregations in carrying on a healing ministry. The sending churches needed to receive a message as well as to send one. As E. Theodore Bachmann put it: "A lengthening perspective discloses that God may have been using the young Christians in distant fields to prepare a message whose full import is only now becoming apparent for a secularized Christendom."[6]

Finally, the wholistic health movement has profoundly influenced the church's understanding of its healing ministry. The influence is apparent in a readiness among local congregations to affirm the importance of whole person health care and to recognize a responsibility on the part of the church to contribute to that care. The degree to which such readiness contributes to the shaping of a recognizable healing ministry varies considerably from congregation to congregation, but I am convinced that ministry to the whole person is an idea whose time has come.

[6] E. Theodore Bachmann, "The Church and the Rise of Modern Society," *The Lutheran Heritage*, vol. II of *Christian Social Responsibility*, ed. Harold C. Letts (Philadelphia: Muhlenberg Press, 1957), p. 135.

The spirit of my america

With breathing mud-grease snaking up, down, up my flesh,
I squirm, writhe, wriggle (a naked
embryo wrenching) up onto the browning
down-slope of the unpredictable fourth green—
and I cannot screech . . . gotta too parched throat,
vacuumed dry of that sweet moisture
which had traditionally drenched tooth, tonsil, and tongue . . .
but now, although the silver mist settles teasing beads
which whisper: "clean, clean, we wash you clean,"
when I rub these playing kittens over my serpentine skin,
they merely shellac my profane and twisting corpse
an evangelical shade of black.

So I roll onto my back; my eyes roll toward
a white, white cloud staring angrily-compassionately at me.
Lord! it might hose down some paining, acidic rain.
Sweating clear-brown tears, I slither
beneath my electric golf cart . . . for protection, I guess.

But oh, how this automated, three-piece gallery sways
and sways and chants
their pre-recorded cheers . . .
and oh, how often do I join in their tritening tune, singing:
"Spirit-cleansed, I shall be someday,
O joy, O bliss, O happy day—
As I walk along this pilgrim way.
If not in this life . . . bla-blah, bla-blay."

Look! even while I speak, this muddied embryo
has decided to slink on over the green-brown
to the fifth tee,
giggling as he paints his putrid prayer
and laughing quite hysterically as he flips off
the fat, fat, star-spangled, sport-jacketed gallery.
Hmm, uh, Mr. Grease-boy, is that a bulge I see
in the tummy of your Etonic golfwear?

Bill Stadick

From The Chapel

A Sermon for The Freshman Class

Norman E. Nagel

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?" Jesus answered them, "Do not murmur among yourselves. No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day. . . . This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh."
John *6:41-44, 50-51*

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INI

Murmuring is not like anything that this day is for here at Valpo: incoming Freshmen, the class of '86. Look around you and be glad for all that is gathered here this morning with all the promise of your Valpo years. Or are you afraid to let your heart open wide to embrace it all? Too good to be true? Shrewder, perhaps, not to let your hopes rise too high as a defense against disappointment. Those who are sure they'll be disappointed will be. There's always plenty to be disappointed about. Unemployment. Who needs you? The mood of the American people, some say, is that things are bound to get worse. Next year will be worse than this year. Pessimism pervades the land and pessimism is very good at murmuring.

The trouble is that when people murmur you can't understand what they are saying. You can't really get at what it is that they are murmuring about. You get the general impression that things are somehow going wrong, and murmuring oozes around a darkening disgruntlement.

News Too Good to be True?

There's murmuring in today's Gospel. Jesus had just spoken the staggering words.

> I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst.

Could this be true? If only that were true, but it can't be, it's too good to be true, to believe that would be to let yourself in for a devastating disappointment. We know hunger, we know thirst; they are for real and they'll be as real tomorrow and tomorrow,

> To the last syllable of recorded time,
> And all our yesterdays have lighted fools
> The way to dusty death . . .
> Life's but a walking shadow, a poor player
> That struts and frets his hour upon the stage
> And then is heard no more: it is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing.

Expect nothing and you are sure not to be disappointed. Yet there is in our bones a longing, but that longing must be kept in check; unchecked it can bring us too much pain and disappointment. When it stirs, it is best drowned in murmuring. They tried that with Jesus.

Who is this Jesus anyway that says such a thing?

> I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst.

He's nobody out of the ordinary, a Galilean like the rest of us. They said, "Is this not Jesus, the son of Joseph,

In God's love there is no place for fear, for mumbling and for murmuring. "University under the cross" is proclamation of that freedom from fear, the foundation too of our academic freedom.

whose father and mother we know?" We know, and what we know is the ordinary; we know how things go and he's as up to his neck in the ordinary as the rest of us, and they sought to submerge him with their murmuring.

But Jesus is not so readily submergible. He has a hold, a reference point, stronger than the grip of the grim realism of the ordinary. He speaks of his Father. It is from his Father that he knows who he is and what he's for, the Father who sent him. The goodness and generosity of the Father is known by the Son. In that confidence he says that the Father draws us to the Son. There is God for us in all his multifarious goodness.

> Everyone who has heard and learned from the Father comes to me.

What God is like is there for us in Jesus, and the staggering things he says are not lies or counterfeit. His life is in them. They are for real, as real as Calvary. That is the clinching point of today's Gospel, the clinching point of the Good News, that God is Father for us because and as surely as the Son died for us on the cross, giving his flesh for the life of the world.

So what is the world? Not how the world defines itself, or as it is defined by the cool cats that emerge from the high school undergrowth, but as Jesus defines it. The world is that for which Jesus gave himself. So great was the love of the Father for the world that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life.

Believing is spoken of in today's Gospel as eating. Jesus said, "I AM the bread of life," and goes on to speak of himself as the living bread.

> If any one eats of this bread he will live for ever; and the bread which I shall give for the life of the world is my flesh.

That is the size of the confidence and expectation with which you begin your Valpo days, not with dull and fearful apprehensions that mumble and murmur, but with clear, strong, and sure words of Jesus, as sure as Calvary for you and for the world.

University is a place for better coming to know the world and all that is in it, engaging, searching, probing, learning, and as Jesus is alive in you, loving it along with him. What you see through a microscope, what music opens up for you, is part of the world he loves so much and gave himself for. With him you love/live it too, all the pieces drawn together in that love. The ugly and putrid pieces too, his redeeming love reaches to them too, reaches to them too through you.

In such love there is no place for fear, for mumbling and for murmuring. "University under the cross" is proclamation of that freedom from fear, the foundation too of our academic freedom. If you have faced what all is there in Calvary, then there is nothing that you cannot face, nothing you need any longer fear, or hide from, or blur away into murmuring.

Something more than a decade ago it was very bad form for undergraduates to utter a clear, complete, and coherent sentence. Hard work for a university then for the chief business of a university is thinking and saying things straight and clear. A spade is a spade, and a rose is a rose.

Honesty as a Four-Letter Word

A part of the cult of inarticulateness was revulsion at deceit and slick double-speak. Honesty was top virtue, but that was cankered by a perverse disillusionment. Nobody is going to sell me nothing. If you write it all off as a bucket of ashes, then nobody can deceive you any more and the excremental four-letter word became the term of ultimate and authentic honesty. But Jesus was not thereby submerged. The more that deceit and slick double-speak are recognized, the more he comes through as a straight shooter. He says it like it is. Not out to get you, to wangle you. He's just there for you. Very unordinary.

Telling of the Father, the Father who sent him, he goes to the cross, gives his flesh for the life of the world. The world means so much for him, each precious piece, each precious person.

You, too, now at Valpo, on the threshold of doors opening into fields to explore, to engage, to love. To love is to be there for, a whole rich range of things, of ideas, of data, of people, for you to be there for. For you to be there for for them, not they for you, for that would dead-center you, and make yourself the measure, the what that there can't be more than, defined and limited by what you know so far, limited by where you come from. Your father is known, your mother is known, so you are just another Galilean too. What's accountable for by your being just another Galilean, another Hoosier, is the known ordinary; you can hug that about yourself and allow nothing more through. That is sort of safe, deadly safe, deadly boring safe.

But Jesus was born in Bethlehem, House of Bread. There's ordinary bread such as was eaten by the fathers in the wilderness and they died, and then there's Beth-

"In thy light do we see light." Don't be afraid of the light, it is all around you.

lehem bread baked by the fire of the Spirit in the womb of Mary. She gave him flesh in Bethlehem, and today he bids us eat that bread, his giving himself into us, to live in us, his life in us, and his way of living is the way of loving: open, engaging, embracing, delighting in, sharing, growing, truth telling, and each day more beyond yesterday's ordinary. In the way of Jesus always more, no limit, unlimited/eternal life, now ahead here at Valpo.

The Chapel of the Living Bread

The chapel the bread house, our Bethlehem; house of living bread, Chapel of the Resurrection. "Taste and see that the Lord is good." Come eat your fill, there's always plenty and to spare. Last Sunday's sermon spoke of the extra twelve baskets full of the still more food, the food the twelve apostles were to carry on to still others as they carried Jesus in their words that proclaimed him. And you are baskets too, to be filled with bread, ordinary bread and living bread, and then even ordinary bread is no longer ordinary, not when it is given out from the hands of Jesus. He has in mind to give you out too, ordinary you, but ordinary you no longer ordinary when nourished and enlivened by him, for him to love the world with.

Jesus speaks of our being drawn for that is the winning way of love, which does not compel. Ordinarily there are lots of compulsions about. You can find enslaving things in this university that may dull you, disperse you, or even destroy you, if you do not see and think and say them straight and clear. If you find yourself mumbling or murmuring stop and have a hard think. There are those around to help you. Do not cling to your murmuring and protect it from investigation, nor as a protection against Christ for fear that he may be too much. Of course he is too much, and it does seem safer to limit yourself to small occasional slices, and keep out any more with murmuring. But he is not so readily submergible. His light gets through the darkest murmuring. "In thy light do we see light." Don't be afraid of the light, it is all around you, and baskets of bread. See and eat, and so be alive and moving and growing. The size of you is not you, but what he gives into you, the living bread. Have a lively time then at Valpo and beyond Valpo. Lots of Jesus, lots of life.

I AM the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.

Arise and eat, or the journey may be too great for you.

Samson's Revenge: A Rebus for Critics

Out of the eater came forth sweets, he said,
Remembering the image of the lion he had killed
And left by the side of the path
To give way
To flies and maggots and bees.
What a sight, he thought,
Only the bones remained,
Covered by the lion coat,
With the head grinning blind
And staring past all the deconstruction
At nothing in particular.
But no one took his meaning
Or even guessed the riddle,
His metaphor for Philistines.

Out of the reader have come forth readings,
But this onanistical hermeneutic,
Dash it all,
Casts clouds over criticism
And raises like Haman,
A gallows for itself.
Some trick! And yet
In all this world,
Ready-made, it seems, for positivists,
I meet my future in every written line—
Line upon line,
Line upon line (quoth the prophet),
Word after word,
Awaiting the divine AfterWord
Like the trepid helmsman on the pirate crew
That kidnapped Dionysus unawares,
Who saw and knew what he feared he saw
And begged his captain to release the god
Before he turned them all into dolphins,
Or worse.

Well. Let the reader, Reader, eat the dulcet text
Like St. John, and taste it sweet on his tongue
If bitter in his stomach;
For death was wormwood in the lion's mouth
But honey in his carcass.

Joe McClatchey

Theatre

Two current productions focus on the origins, manifestations, and consequences of human shame.

Shame On You

Two Contemporary Plays Recall an Ancient Passion

John Steven Paul

One of the many things the ancient Athenian dramatists have taught their successors is that a single human motive provides ample force to drive the action of a play. Characters obsessed with a single passion cut their paths through the tragedies, trashing human beings, deities, oracles, laws, ideas, and their own lives along the way.

One by one, the Greek tragedies offer a compendium of human passions. *Agamemnon*—revenge, *Prometheus Bound*—independence, *Oedipus Tyrannos*—pride, *Medea*—jealousy, *Hippolytus*—purity, *Philoctetes*—loneliness, *Ajax*—shame. The purer and more intense these motives are, the more spectacular are the points of dramatic conflict.

The story of *Ajax* is worth retelling: it is Sophocles, after all, yet the play is little remembered and less often revived. At the death of Achilles, the Greek heroes awarded his armor to Odysseus, the man they determined to be the most valorous of their number. Ajax felt his own valor demeaned by the decision and sought to kill Agamemnon and Menelaus, the leaders of the Greek army, in their sleep. Goddess Athena thwarted Ajax's plan by afflicting him with madness. The insane hero wreaked his havoc, not among the Argives, but among their animal herds.

Sophocles begins his dramatization on the morning after. The dark night of Ajax's madness has left him in the dawning light alone with the memories of his ignominious actions. In his episode of pique, Ajax has cloaked himself with shame. Nothing can lessen the shame he feels nor sway the hero from his intention to free himself by suicide. Despite an eloquent entreaty from the mother of his son, Ajax goes off to fall upon his sword. The remainder of the tragedy treats the burial of Ajax's body and the rehabilitation of his memory.

It is arguable that all true tragedies end on a note of shame: the favored fall and look back at the heights in disgrace and dishonor. Yet *Ajax* stands apart from the others in that the central character proceeds from a state of shame. Sophocles' point of attack is actually beyond the climax of the Ajax story; the action unfolds in the *denouement.* So much the better to dramatize the sense of shame, a passion *ex post facto.*

Two plays on stage in New York this season are descendants of the *Ajax* in that they focus on the origins, manifestations, and consequences of human shame. The first, *A Soldier's Play,* written by Charles Fuller and produced by the Negro Ensemble Company, won the 1982 Pulitzer Prize. Fuller begins with the shooting murder (real gunshots in a small dark theatre!) of a black Tech/Sergeant at Fort Neal, Louisiana in 1944. The form is traditional whodunnit.

Tech/Sergeant Vernon C. Waters is attached to a platoon of black soldiers all of whom have played baseball in the Negro leagues. Most of the soldiers are southern blacks familiar with the bigotry of crackers and the Klan. When Waters is killed, the soldiers draw the natural conclusion that he ran afoul of the local race-baiters. But the Army, at the urging of the NAACP, is not satisfied with the natural conclusion and orders an investigation of the incident. Assigned to the investigation is a black Army lawyer, Captain Davenport. The company commander, a white captain named Taylor, is distressed that the first black officer he has ever seen will be conducting an inquest on his turf (shades of *In the Heat of the Night*). Paradoxically, the military setting intensifies the ever-present condescension of white man to black man while it emphasizes the military ideal of equality within the same rank.

Shortly after he begins his inquest, Davenport learns that the bullets taken from the victim's body were army-issue. Local whites are now eliminated from suspicion, and the lawyer turns his attention to military personnel. Two white officers were seen fighting with Waters the night he was killed. Their known contempt for blacks makes these officers prime suspects, but their alibis prove unimpeachable. Then Davenport's inquiry enters the soldiers' barracks.

Through a series of interviews accompanied by scenes in flashback, Davenport and the audience learn what life was like for the black platoon at Fort Neal. The soldiers spent most of their time waiting to see action in World War II's European theatre. While they waited, they drilled, served on various work details, and played baseball. The team won so many intra-service contests that there was talk of an exhibition game with the Yankees. If life on the diamond was sweet, life in the barracks was sour. Relations

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A Soldier's Play is played too near the audience to maintain the theatrical illusion: too often the mechanics of realism are detectable through its cracks.

between Tech/Sergeant Waters and his men were strained. Waters' discipline smacked of meanness and his communication bespoke contempt.

Waters treated the southern soldiers especially harshly: badgered them, baited them, derided them, and demeaned them in front of their fellows. Except for one, C.J. Memphis, perhaps the most naturally attractive and least sophisticated of the platoon, Waters treated his men as niggers. Memphis, a southern farm boy, a superb baseball player, and a blues guitarist, had apparently elicited a paternalistic feeling from his sergeant, and the young man felt affection for the older man as well. Eventually, Waters applied his inexplicably hateful "training" methods to C.J. as well. The sergeant framed the soldier as the perpetrator in a shooting incident and had the young man thrown into the stockade. Solitary confinement was too much for the sensitive C.J., who killed himself in his cell.

In the interrogations and flashbacks Charles Fuller paints a portrait of his now-deceased Tech/Sergeant Waters. A lighter-skinned northerner from New Jersey, Waters learned to be obsequious from his father (My Daddy said, "Don't talk like dis'—talk like that!" "Don't live hea'—live there!") and learned to be ashamed of his race in World War I. From the outside, the Army seemed to him the quickest way to success in a white world. Once in the Army, Waters recognized the army for what it was, a racist institution in which blacks were to walk some paces behind their white superiors, eyes properly focused on the parade ground.

Vernon C. Waters, unable to bear the burden of his shame silently, unburdened himself at the expense of those whom he believed to be responsible for perpetuating his shame. He accused the southerners —those whose personalities, language, and characteristic responses had been shaped by life in the southern United States—of inhibiting the progress of the race. In his fury, Waters dealt with his men as links in a chain gang. When two of the soldiers came upon him on a night when he was drunk and disoriented, they shot and killed him.

A Soldier's Play overwhelms the little Theatre Four on West 55th Street. Even a generalized open setting of doorways and platforms can not counteract the tendency of the tiny stage to constrict this drama of big men in intense physical conflict. The richly detailed interaction of soldiers in an army camp is played too near the audience to maintain the theatrical illusion: too often the mechanics of realism are detectable through its cracks. Undetectable is the rationale behind the choice of which realistic details to include and which to do without—real gunshots, for example, but no blood.

Nor is Fuller's whodunnit form seamless. The playwright occasionally unveils bits of evidence as if out of a magician's hat and incorrectly assumes knowledge of prior developments. Captain Davenport serves in the role of the narrator, a device that telescopes time, but also absolves Fuller of his responsibility as a mystery writer to proceed from clue to clue until the culprit is exposed.

In spite of its highly conventional form and problematic production, *A Soldier's Play*'s arresting premise compels attention. In the context of a racially polarized Army based in the racially polarized South, two black men murder another black. By the end of the play, the murder no longer seems a shocking aberration, but rather an almost inevitable result of Tech/Sergeant Waters' fanatical goading of his men. Like Ajax, Waters is driven by the shame of his reaction to those who lord it over him. And what shame hath wrought is terrible, but fascinating, to see.

'MASTER HAROLD' . . . and the boys is about shame as well, but it is more complex, more thoughtful, and more graceful than *A Soldier's Play*. "Graceful" is an appropriate adjective for Athol Fugard's drama whose central metaphor is ballroom dancing. The drama takes place in Port Elizabeth, South Africa, in 1950. The setting is a tearoom owned by whites but tended, mended, and swept by blacks. Two strong and manly figures, Sam and Willie, serve as waiter and custodian. Theirs is undoubtedly a spare existence if not a mean one. Their spirits are presently airborne by thoughts of the upcoming ballroom dancing contest. They will both participate—Sam is a past master—and they spend their spare moments gliding round the tearoom's tile in earnest rehearsal.

To the tearoom comes the drama's third character, Hallie, son of the owners and a sniveling, conceited little whelp who stops in on his way home from school. The conversation between Hallie and his parents' employees is easy, at first. Sam, the more intelligent of the two men, is eager for book learning and Hallie is happy to oblige. In a comically superior fashion, Hallie quizzes Sam in geography and history. Schooling drifts into remembering, as the three fondly recall the days when Sam and Willie first worked for Hallie's mother and the Jubilee boarding house. Sam and Hallie remember one day in particular when the man had made the boy a kite and delighted him with its extended flight. Thus, the first part of the play consists of reciprocal teaching: Hallie teaching Sam from the books and Sam teaching Hallie from metaphors of experience.

The telephone rings: Hallie's mother tells him there is a good chance that his father will be released from the hospital. The very thought of this pains the boy. He

In *'MASTER HAROLD' . . . and the boys,* the march toward racial polarization is inexorable: from hurt, to thoughtlessness, to joke, to insult, to mockery.

rails at his mother against the possibility that his father would come home and then he hangs up. In the subsequent dialogue, the shadowy figure of the hated father emerges from Hallie's memory. A brutal man, a drunk and a vocal supporter of racial segregation and white dominance, the father has been inclined to public scenes of drunken and disorderly behavior and private scenes of domestic tyranny. The son has anguished under the hand of his father. At the thought of his returning home, Hallie is awash in a wave of hatred, guilt, and shame.

But talk of school, teaching, and learning continues and Hallie casts about for the subject of his next composition. The boy has been assigned to write about a cultural phenomenon. Nothing suits him, including Sam's suggestion that he compose on the subject of the ballroom dance contest. Hallie expresses his contempt for this primitive entertainment. Then it strikes him: a primitive cultural event is a cultural event still. He prods Sam and Willie for information about the procedure, structure, judging, and scoring in the contest. The prospective contestants are pleased to tell the boy all the details of the final level of competition. Their combined excitement grows, until: "How many points are deducted for collisions on the dance floor?" Hallie asks. Sam looks at him, amused at the boy's naiveté.

There are no collisions in the final round, Sam explains. The advanced skill of the dancers eliminates the possibility of one person bumping into another. In a shared insight, the characters perceive the ballroom dancing finals as an aesthetic vision of a better world. They develop the idea further: graceful people, graceful groups of people, graceful nations interacting in such perfectly patterned fluidity that collisions on the dance floor of the earth need never occur. The United Nations, exclaims Hallie in a flush of post-World War II optimism, is really a dancing school for world politicians.

The telephone rings: Hallie's mother informs her son that his father is at home and wants to speak with him. The boy protests, but his father gets on the line. The conversation is labored and brief. When he hangs up, Hallie's mood changes from light to dark as if the telephone were an electric switch. He tears himself away from the telephone and cries out to Sam that his beautiful vision of the world as a ballroom dance fails to take into account the paralytics and the cripples in the population and is, therefore, worthless.

As Tech/Sergeant Waters was unable to bear his shame alone, so Hallie must seek to throw off his feelings or drown in them. Not surprisingly, the white boy harnesses the black men as his beasts of burden. Hallie begins the unburdening process by quashing his feelings in a childish bravura defense of the old man. When Sam tests Hallie, the boy snaps back that he and his father are on fine terms, indeed see eye to eye on most issues—including racial issues. Fugard has made us witness to the origin of large-scale racial bigotry in a moment of small-scale carelessness. "Be careful," Sam warns Hallie.

Hallie does not want to be careful. He is wet with hatred and shame, and Sam and Willie are convenient sponges who will absorb the excess. The boy archly lectures the men about the dangers of race mixing. His father has warned him of getting too close to *them* and Hallie feels that it is time for them to call him "Master Harold." Again Sam warns about going too far. Hallie continues. He and his father share a joke now and again: "What is not fair?" Answer: "A nigger's ass." When Sam and Willie don't laugh, Hallie explains to them that the word fair is used as a pun. "Have you ever seen a nigger's ass, Master Harold? I'll show it to you." Sam turns his back and drops both trousers and shorts in front of Hallie's face.

The point has been made. From hurt, to thoughtlessness, to joke, to insult, to mockery. The march toward racial polarization is inexorable. When Sam turns his face to Hallie, the boy spits in it. In another moment Master Harold prepares to leave the boys to their work. Sam earnestly suggests they forget the day's events and return to their former friendship. Hallie, with a sob, leaves the tearoom.

The spit has been passed, as it were, from Hallie's father to Hallie. When the boy couldn't spit it back into his father's face, he spit it into Sam's. Human beings do not wear shame easily; they seek to be rid of it. Unlike Ajax who purged himself with the dirt of his own grave, Waters and Hallie thrust their shame into the faces of others and the consequences are enormous. In *A Soldier's Play*, the transfer of shame results in a murder; in *'MASTER HAROLD' . . . and the boys,* we see in that transfer a microcosm of a racially polarized society.

It is rare, given the deadline schedule of this journal, that I am able to recommend productions to my readers. Both of these plays, however, appear destined for long runs in New York and national tours. See *A Soldier's Play* if you're interested in Fuller's notion and you like to monitor the judgment of the Pulitzer Prize committee. Don't miss *'MASTER HAROLD' . . . and the boys.* Fugard's insight into the genesis of racial hatred is keen and his play moving. Receive also this caveat: The shame of Tech/Sergeant Waters and Hallie invites a shaming, shaking finger from those of us who sit smugly in the audience. Yet the problems of these characters are American problems, our problems. Not "shame on you," then, but "shame on us."

Books I

A Hymnal With a History

Review Essay

Walter E. Keller

Lutheran Worship

Prepared by the Commission on Worship of The Lutheran Church-Missouri Synod. St. Louis: Concordia Publishing House. 1005 pp. $10.00.

Lutheran Worship (LW) is the new official hymnal of the Lutheran Church-Missouri Synod. To assess its significance is to revisit the 1970s, a painful decade in the history of American Lutheranism. In 1978 the *Lutheran Book of Worship* (LBW) appeared, the fruit of a thirteen-year effort to unite all Lutherans in North America around a common, revised worship and liturgy. In 1977 the LC-MS withdrew from the common project and in 1979 authorized the publication of its own hymnal. LW is the result.

LW grows in part out of this more conservative Lutheran body's reluctance to part with elements of its treasured services and hymnody in the compromises necessary to produce a common Lutheran book of worship. But the principal stated reason for publishing its own hymnal was what it fervently believed to be the number of serious theological defects in the LBW, and consequently also its distaste for church fellowship, or intercommunion, with the other participating Lutheran bodies. LW therefore reflects a double desire of the LC-MS: on the one hand, to retain a more generous share than the LBW had allowed of the forty-year worship tradition incorporated in its current book, *The Lutheran Hymnal* (TLH), while, on the other hand, to avail itself also of the admitted merits of the LBW, albeit with necessary doctrinal cleansings.

Lutheran Worship has to be seen in the context of its history and in its own right as a hymnal.

At first glance LW does invite comparison with the LBW. The casual observer will scarcely notice the difference between the two, except that the green cover of the LBW is replaced by the blue of LW, and that each has its own logo. But their size is the same, as are their format and layout. A look at the content of the book invites the additional comparison also with TLH, for there it becomes evident that LW incorporates not only what is new, but also much of what is old.

LW retains the old order of service from TLH, both with and without Holy Communion, in what it chooses to call the Divine Service I. Changes are minimal and not substantial. Any congregation which uses Divine Service I will hardly notice it has made a transition to a new hymnal, apart from slight, and therefore initially annoying, rhythmic alterations in the Gloria, the Sanctus, and the Agnus Dei, and new musical settings for some congregational responses and the Nunc Dimittis.

In what it calls Divine Service II, LW offers two of the LBW's three different musical settings of the order of the Holy Communion. The structural differences here are minimal, but they do signal some of the doctrinal nuances and liturgical preferences of the LC-MS. So, for example, whereas the LBW provides an optional Order for Confession and Forgiveness prior to the order of the Holy Communion, LW includes it within the order of Divine Service II. LW deletes the Offertory Prayer, and it declines to call the Eucharistic liturgy the Great Thanksgiving.

LW includes several features not found in the LBW, which many will find to be welcome additional resources for worship. Divine Service III preserves the tradition of Luther's German Mass, in which hymns replace the traditional liturgical texts. The Matins and Vespers of TLH, as well as the Morning and Evening Prayer of the LBW, are retained. A special Daily Devotion for Family or Individual Use and the inclusion of Luther's Small Catechism will enhance its value as a resource for worship.

If LW is compared with its predecessor, TLH, it must be judged to be a great enrichment of the worship life of the LC-MS, because the services and the resources of TLH have been considerably augmented by the liturgical revision and contributions of the LBW. The principal *raison d'etre* of LW, however, was to provide what was felt to be a necessary corrective to the numerous serious theological defects of the LBW. Such language now appears as the inflated rhetoric of the heated polemics which characterized the life of the LC-MS in the painful decade of the 70s. I doubt that the theological defects, if indeed they are defects, are either as numerous or as serious as some of the more ill-tempered charges against the LBW alleged. I think it is rather the case that there are some inherent tensions within Lutheranism, which are embedded in our history, and which may be resolved only at the risk of our impoverishment. It may well be that at some of these critical junctures LBW and LW embody two

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sides of an antinomy, neither one of which can live truthfully without the other.

As a case in point, consider the opening statement of the formula for the confession of sins in the LBW: "Most merciful God, we confess that we are in bondage to sin and cannot free ourselves." Such a statement reflects the Pauline concept of sin as an external, ruling power which holds humankind in its dominion. Such a recognition is accompanied by the acknowledgement of our impotence to overthrow the tyrant. Our personal culpability is then confessed in the following sentence: "we have sinned against you. . . ."

LW's version prefaces the confession of personal culpability with a sentence drawn from the older order in TLH: "Most merciful God, we confess that we are by nature sinful and unclean." Such a statement substitutes for the Pauline concept the traditional Augustinian/Lutheran notion of original sin as the source of actual sin. Whether that be a gain will remain a moot point. But the tradition preserved in LW which trains the penitent to speak of being *by nature* sinful and unclean runs the danger of being misunderstood as teaching that human beings are essentially evil, an aberration the Lutheran Formula of Concord is at some pains concerned to refute in Article I, where sinfulness is assigned not to the substance but to the accidents of human nature.

Another index of this antinomy are some of the prayers in the LBW (p. 42ff.) which LW either revised or replaced. Typical of many prayers in the LBW is #181 for The Poor and The Neglected: "Almighty and most merciful God, we call to mind before you all those whom it would be easy to forget: the homeless, the destitute, the sick, the aged, and all who have none to care for them. *Help us to heal those* who are broken in body or spirit, and to turn their sorrow into joy. Grant this, Father, for the love of your Son, who for our sake became poor, Jesus Christ our Lord." Consistently the LBW leads its users to pray not only for the needy, but also for the praying community to serve as the human agents of the divine blessing. This encourages a Christian sense of vocation to pray and to do good works.

By way of contrast, LW substitutes for this prayer its own #118 for The Afflicted and Distressed: "Almighty and everlasting God, the consolation of the sorrowful and the strength of the weak, may the prayers of those who in any tribulation or distress cry to you graciously come before you, so that in all their necessities they may mark and receive your manifold help and comfort; through Jesus Christ our Lord." The absence of any reference to the praying community as the agent of the desired divine blessing is typical of the prayers of LW. Obviously in some final sense every good and perfect gift comes down from above, but it is difficult to see how the LBW's inclusion of the praying Church as agent represents a theological defect of such a nature that its exclusion constitutes an improvement. Indeed the latter is open to St. James' censure of those who bless the poor but do not contribute to the relief of their poverty.

A second example drawn from the prayers will illustrate what may be the basic theological antinomy in contemporary American Lutheranism. The LBW includes the classic prayer for the Church: "Gracious Father, we pray for your holy catholic Church. Fill it with all truth and peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it; where it is right, strengthen it; where it is in need, provide for it; *where it is divided, reunite it;* for the sake of Jesus Christ your Son our Savior." LW deletes this prayer on the grounds that the Church is essentially one; therefore it cannot, properly speaking, be divided. The divisions among Christians occur in the visible, not in the invisible, church, where, moreover, they may well be justified.

Hence LW substitutes a prayer for Unity of Faith: "O God, whose infinite love restores to the right way those who err, gathers the scattered, and preserves those whom you have gathered, of your tender mercy pour out on your Christian people the grace of unity that, all schisms being healed, your flock,

LW is neither as bad as its detractors would allege, nor as great as its supporters would maintain.

gathered to the true Shepherd of your Church, may serve you in all faithfulness; through Jesus Christ, our Lord." This prayer is not as comprehensive. Yet it does ask for unity, not for the Church, but for all Christian people who are beset by error and schism. This reflects the LC-MS distinction in its doctrine of the Church between the unity of the Church and *concordia* (harmony) in the Church. The former is a given, the latter a still unrealized goal. If the prayer for the Church in the LBW reflects a defective theology, a point most Lutherans will vigorously deny, then the substitution of the prayer in LW is open to the suspicion that the LC-MS with its doctrinal accusations against fellow Lutherans excludes itself from among the intended beneficiaries of that petition.

LW represents the spirit of the Reformation; LBW reflects more of current Lutheran-Catholic dialog.

The most sensitive liturgical issue among Lutherans is the propriety of the Great Thanksgiving. In revising the Communion liturgy of the LBW, LW deletes the Eucharistic Prayer which incorporates the Words of Institution. It does so on the grounds that the Words of Institution are not, properly speaking, our prayerful words to God, but are God's proclamatory words to us. Furthermore, LW declines to use the language of Eucharist and thanksgiving because it detracts from the conception of the Lord's Supper as conferring the forgiveness of sins. And finally, LW eliminates any invocation of the Holy Spirit upon the communicants for faithful and fruitful reception of Christ's body and blood.

It is easy to see how these alterations represent preferred postures of piety; it is more difficult to understand how they remedy defective theology. And the difficulty increases once it is noted that LW's objections are anticipated in two of the three options the LBW provides for the communion liturgy. Only one of the three options incorporates the Words of Institution and the invocation of the Holy Spirit in a Eucharistic Prayer. The other two do not.

It is fair to say that the communion liturgy of LW exhibits more the deep and lingering trauma in Lutheranism over the break with Rome in the days of the Reformation, whereas the LBW breathes more the contemporary ecumenical spirit documented in the great accord reached by the Lutheran/Catholic bilateral dialogs in this country, particularly on the doctrine of the Lord's Supper. Hence it would be well to lay to rest the more inflammatory, polemical language of defective theology, in favor of a more restrained and sober theological analysis of recurring tensions and complementary intentions.

The most annoying revision LW makes is in the text of the Lord's Prayer. The LBW offers the choice between the traditional wording and that of the International Commission on English Texts. Although LW also offers the choice, it idiosyncratically places the traditional wording for the Sixth Petition into the ICET version, retaining "Lead us not into temptation" and eliminating "Save us from the time of trial."

On the whole, given a desire to modernize worship, a desire by no means universally shared, LW represents a significant advance over TLH. The advances, however, are drawn largely from the LBW, which the LC-MS originally helped to produce, and from which it finally withdrew. LW documents that ambivalence. It is therefore neither as bad as its vociferous detractors would allege, nor as great as its enthusiastic supporters would maintain.

Books II

Literature of The Shrubbery

Review Essay

Jill Baumgaertner

Me Again: Uncollected Writings of Stevie Smith

Ed. Jack Barbara and William McBrien. New York: Farrar Straus Giroux. 360 pp. $15.95.

This past summer one of my students wrote that during breaks at the nursing home where he worked, he was reading Proust. A nursing home is probably as appropriate a place to read Proust as anywhere else. Probably beats the bench in the park. Certainly better than those vinyl library chairs. Proust and the nursing home didn't seem unreasonable at all.

But Proust and my Freshman Writing student? Yes, he was one of my best students. Yes, many times I wondered just how it was he hadn't exempted Wheaton's writing course requirement. But Proust? The *Remembrances* through which a few years ago I beat a very thin path? The *Remembrances* which eventually swallowed me? I was impressed with this student. More than that I was chagrined until from one of the

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I don't remember anything of what I read in Thoreau as a ten-year-old—just that I read in secret a piece of what I considered sacred, adult literature.

more remote corners of my mind, my own remembrance-of-a-thing-past crept timidly forward.

I was in the fifth grade and my mother was reading a thick book (a white paperback with red lettering) entitled *Thoreau.* I don't remember discussing the book with her, but I imagine that since we were living outside Boston (oh brief and wonderful year!), Thoreau's name may have popped up sometime. Maybe we even visited Walden. (No memory of that, but plenty of the scare-house at Norumbega Park.) For whatever reason, I felt that this book was Important and Serious. I knew that if I read it, I would enter Understanding.

So I read it. Part of the excitement was doing it in secret. My mother would never have denied me any book. For that my friends envied me. And the librarians probably occasionally raised their eyebrows at my reading selections, but Mother felt that books were as good for me as her whole wheat cakes. I had no reading restrictions. But still I kept *Thoreau* a secret. I would snatch it while Mom was clipping chives or feeding the squirrel who scratched at the back door for food, or chatting with our neighbor Nellie who put on her potatoes every afternoon at 4:30. I would take the book into the shrubbery where my sister and I had discovered a ring of clearing, hidden and deep. And I would read. I don't remember anything of what I read—just that I read in secret a piece of what I considered sacred, adult literature. As the words tumbled into and then right out of my brain, I felt I had seized the magic of adult thought. I had entered a world which ordinarily excluded children.

Now when my ten-year-old daughter Anna occasionally fingers *War and Peace,* I know what she's thinking. My student reads Proust and I applaud that desire to enter forbidding literary territory, to wrap his mind around a difficult beauty, to tap the magic root.

Sudden knowledge did not leap out of *Thoreau* into my child-blinded mind. But by the end of that summer I had completed a reading task, and I had learned that witch hazel soothes mosquito bites. Reading sometimes requires sacrifice (the shrubbery was insect-laden), isolation, and furtiveness.

Stevie Smith is furious with God. She fights faith, although she remembers having had it.

I did not enjoy *Thoreau.* Reading for enjoyment took place on the window seat in my room or the front porch swing. Reading for entrance into Seriousness took place in the bushes.

My childhood experience is not all that uncommon in the adult world, even among literate, intelligent men and women. At one time or another we all have endured "great" literature. (Remember *Silas Marner* in high school?) I have a colleague, a reputable scholar in literature, who admits his inability to appreciate Faulkner. While I recognize the gravity of my mission to convert him, I also secretly wonder what all this hullabaloo is about James Fenimore Cooper or Joyce Carol Oates.

A few years ago as an earnest, young graduate student, I sat in a seminar with nine other valiant interpreters of Emerson. We each had our go at him, around that table, one by one, as we sank more deeply under the weight of his poem "The Sphinx." The professor, kind but unimpressed, finally asked me for my reading. I gave it. In his thick, Southern speech he inquired, "Do you really believe that, Miss Bumgodner?"

Well, I had *interpreted* the poem, I thought. Did I have to believe in it, too? My answer was a reckless plunge.

"Dr. Dillingham, if this poem were sent in to *The Cresset,* I'd probably reject it." That does it, I thought. I've gone too far. I've just revealed my true intellect. Reject Emerson?

I looked up to meet a couple of typical graduate student smirks, but after class I received the confessions of six other fellow sufferers, and I accepted the responsibility of absolving them of their literary guilt.

So now I've done it again. I dream of John Donne, have a passion for Shakespeare, cannot leave Faulkner alone, spend my summer reading Styron, Grass, Greene, Nemerov, and James. But I have a confession.

I know she's almost a cult figure. I know she's received extraordinary reviews. I know she has inspired a play and a movie. But I still find Stevie Smith difficult to appreciate.

Me Again, the uncollected writings of this British poet-novelist, is a sampler of her stories, poetry, essays, reviews, letters, and drawings.. Her work in this volume displays a certain amount of linguistic eclat and her simplified line drawings are appealing in their directness.

Stevie Smith's themes are death, suffering, and hell, but she does not plaster this theme in broad letters across her work. Instead, her prose, like her drawings, is straightforward, whimsical, gently ironic, but a bitter streak of anger runs through it all.

Stevie Smith is furious with God. She fights faith, although she remembers once having had it. Cruelty "is not something a Christian can separate himself from, not if he is honest he cannot," Smith writes in "Some Impediments to Christian Commitment." "For their gentle Christ was more cruel than this. For the worst cruelties of man end with death, but hell is eternal, and Christ made himself the King of Hell and the judge of torments. . . . and I

Stevie Smith has a feel for great one-liners.

threw away the sweetness of Christianity and remembered the harsh bones that lay beneath, and I said: It is immoral."

This acerbity does not always surface in Smith's writing. Her reviews are, with one exception, pithy and well written. The exception involves, predictably, Malcolm Muggeridge and Jesus Christ, the one concept about which Stevie Smith cannot be objective, the one review in which she violates her own tenets of good criticism, which she spells out elsewhere in this volume.

Smith has a penchant for great one-liners. "Beckford is an author who should not be followed home," she writes. Thurber's theme is "that women are unlikeable and men are not much better, and both are worst seen at parties."

The style and humor in Smith's letters do not measure up to that found in Flannery O'Connor.

Smith's letters are mildly interesting, but her style and humor do not measure up to that found in the letters of Flannery O'Connor. Nor does Smith's final illness (she died in 1971 of a brain tumor) have the impact in her letter writing as O'Connor's did. The disease becomes, instead, macabrely, clinically fascinating as she mixes up her words, her writing impulse still strong, but her brain synapses crossed. Earlier she had wondered "whether other people find Death as merry as I do." If her poetry were the quality of Anne Sexton's (another poet in love with death), perhaps I could read Smith's philosophizing with more sympathy. Smith's arrogance, coupled with her lack of a coherent use of the poetic image, leaves me feeling as I used to after reading *The Deerslayer.* It's probably better for me than I think it is. I hope my student enjoyed Proust. Now, to get back to my windowseat. . . .

Books III

Lawyers and Their Stories

Review Essay

Dale Lasky

On Being a Christian And a Lawyer

By Thomas R. Shaffer. Provo, Utah: Brigham Young University Press. 288 pp. $12.95.

Thomas Shaffer states succinctly the issue with which he struggles through this entire volume:

> I often think that the only way to be both a Christian and a lawyer is to ask, every day, "Is it possible to be both a Christian and a lawyer?" and to be open, every day, to the thought that it is not possible.

These words do not present a pious cliché, nor does some mode of narrow-minded sectarianism lie behind them. The issue is whether justice can be served. Shaffer acknowledges that this same question can be raised on the basis of other fundamental commitments, but as a Christian he must pose it as a theological question.

The context for Shaffer's observation is not the perennial tension between deep moral conviction and institutional practice, but the quite specific backdrop of American adversary legal practice. Shaffer judges that the adversary system builds on the assumption that government can provide justice. No one better exemplifies this point of view than the lawyer who contends that he serves the constitution rather than the guilty. Such a view provides no way to decide when the constitution is worth serving and leaves the lawyer dependent on the state. Thus the lawyer who bases the confidentiality of the lawyer-client relation on the state as the source of goodness has no basis on which to protest should the government change this practice.

More important for Shaffer, to assume that the government is the source of justice is to assume that goodness is attained by force. Those who believe that power creates goodness end up by becoming the instruments of tyranny. Therefore, argues Shaffer, the professional culture for the administration of justice can be preserved from corruption only by reaching beyond itself toward something better.

The problem, however, lies deeper than the adversary system of law. By itself, this would not pose a serious threat. Finally, it is the social and cultural context of legal practice that determines its meaning and impact. Shaffer sketches a fundamental shift in this context in the United States. In the early decades of the American republic, the period Martin Marty describes as the "righteous empire," the primary concern of each community was whether it was acting as a community. In this context, law was believed to serve some higher purpose.

With the loss of such a common appeal to a transcendent morality and of a basic moral consensus, American society has tended to become an association of people pursuing individual interests. The result is that law has tended to become itself the principle of social coherence. Shaffer contends that a bureaucracy of due process may be able, for a time, to provide safety, but it cannot provide meaning. Justice is ultimately not simply a matter of avoiding harm or protecting rights, but of learning how to live together. And, with respect to this kind of justice, there are no experts.

For Shaffer, there remains a pos-

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sibility to understand and to practice law from a perspective at odds with the current interpretation. To outline the issues and the alternatives, he contrasts three possible views of the lawyer-client relationship. The first is what he terms the "role ethic" of the contemporary professional lawyer. It is the ethic of the professional who understands his relationship to a client to be defined by the contemporary practices of competitive politics, free enterprise, and the adversary system. The lawyer does either what the client wants or what he believes the client really wants. And neither the conscience of the lawyer or of the client is considered directly relevant.

Many who have been dissatisfied with the amoral character of the role ethic have adopted the ethic of isolation. The lawyer seeks to understand how the client's conscience defines his action and may refuse to serve a client on the basis of his own conscience commitment. In such a relationship, moral positions are respected but there is no ethical interchange. The lawyer and client live in moral isolation, and the client may even be perceived as a threat to the lawyer's own integrity.

Shaffer advocates the ethic of care. This ethic implies a vital relationship between lawyer and client, following the dictum of Karl Barth that the person who takes the risk of counselling must prepare to be counselled. Achieving a relationship is not so much a matter of professional sophistication as of removing obstacles. While this ethic assumes personal autonomy, it does not confuse autonomy with isolation or independence. Even though the lawyer-client relationship is limited to a particular aspect of the client's life, it is a personal relationship. Such an ethic entails not only serving people, but being with them. The state and the legal system allow the lawyer to represent the client, but care goes beyond this formal relationship.

Shaffer makes it clear, however, that he does not simply propose to replace a professional ethic with a more personalistic approach. The ethic of care implies a wider, rather than a narrower, context than that of the professional legal culture. In particular, it makes it possible to cope with the truth about power. In itself, power is, for Shaffer, neither good nor evil, but it presents a challenge that can be met only by the virtue of skill and the skill of virtue. Because he limits his consideration of this ethic to personal relationships with a client, however, Shaffer does not demonstrate how he would relate it to more impersonal situations such as corporate law. And he relegates questions of legal form and civil litigation to the sphere of political discourse.

In two chapters devoted to the life of Thomas More, Shaffer illustrates how such an ethic deals with institutions. More had the skill of using and serving power without being consumed by it, and he finally knew when to spurn it. Shaffer finds the source of More's skill in his fundamental attitude of hope. Hope, in contrast to optimism, cannot live with illusion. And it provides the ability to counter the corruption produced by power by convincing people that there is a more fundamental criterion for action than effectiveness. More's hope sprang from the conviction that the love of God is deeper and more profound than the injustice found in society. His decision to spurn power was neither simply an act of personal conscience nor an existential decision, but a supremely social act. Personal integrity was seen to be a public duty.

Shaffer credits his insights into the

Hindsight

The children chase the fireflies through the grass
Or count mosquito bites, and now and then
They catch mosquitoes just as they are drinking.
All smiles, the children squash them.
Meanwhile their parents (this is before the divorce)
Read in the parlor, listen to the rush
Of moths against the screendoors.
Somewhere away in the valley the village sleeps
Its steeple still white against the deepening green.

Later their bare feet hurry over the flagstones,
So cool and reliable after the mushy lawn.
The water pouring from Ursula's long hair,
Their swimming suits smelling of pond, of froggy water,
Of mud and rushes.
Lila has found a leech on her little toe,
And Andrew says "You've lost a pint of blood,"
And Lila shrieks and everyone is thrilled.
But all the while the sky subdues their shouts;
Their shouts conform to peace.
(This is long before Andrew was killed in Saigon—
Long before Lila's breakdown, years before Benny
Stopped speaking to Elsie and Lila,
Or Elsie got married,
Or Ursula won the prize.)
They are equals still; adulthood has not come
To divide their lives, to show them how it is:
That terror has no thrills
If once, in earnest,
The wild world thirsts for blood,
And if blood spills.

Lucy Ryegate

life of More to the use of the ethics of narrative, or story. During his deanship of the Notre Dame law school, he worked with Stanley Hauerwas, who has explicated this approach to ethics in detail. The ethics of narrative builds on the insight that the moral life receives its content and informing context from the story out of which the moral agent lives. For this reason, Shaffer considers codes of professional ethics, important as they may be, inadequate to portray the full ethical dimensions of professional life. To be only a lawyer provides an inadequate story for the practice of law.

Lawyer stories provide more insight into the practice of law than do codes and principles. Shaffer's use of the novels of Anthony Trollope, William Faulkner, and Harper Lee as well as of numerous biographical accounts serves more than the purpose of illustration. These narratives lay open the heart of legal practice.

The ethics of story, however, has its limits. The concept of story provides a heuristic device by which to uncover the character of a person. It proceeds on the insight that a person's identity can be known best by uncovering the continuity of that person's life. Shaffer opens up the character of Thomas More by describing the story he lived. But More's decisions were made on the basis of an incisive analysis of the political situation which required him to decide and to act. His story may tell us what kind of person More was and even uncover the motives which empowered him to act, but it does not explain fully why he made the particular decisions upon which he acted. Throughout the volume, Shaffer emphasizes the primacy of identity and character in the moral life over rules and principles. In this judgment, he may be correct. But, as the title suggests, his book tells the reader better what it means to *be* a Christian and lawyer than how to *act* as a Christian and lawyer.

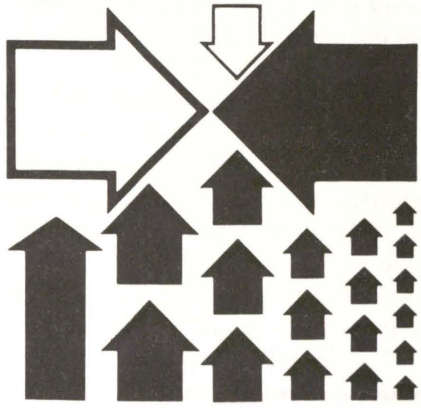
In the final section, Shaffer presents a critical assessment of the organized church. He presents in some detail the case of Franz Jagerstatter, an Austrian peasant who suffered execution rather than serve in the German army during World War II. Jagerstatter not only resisted the state, but persisted in his decision despite his church's failure to sustain and encourage him. Shaffer sees in Jagerstatter, as in More, something more than a hero of conscience. Jagerstatter broke with the church, of which he remained a loyal member, in the name of the tradition the institution claimed to represent. Even for the person who concurs in Shaffer's evaluation of the church, however, the implications of the example are ambiguous. Many of Jagerstatter's compatriots and co-believers lived from the same story and likewise recognized the demonic threat of the Third Reich. Yet they followed different courses of action. Again the problem of how to move from commitment to decision remains unanswered.

As the book jacket asserts, Shaffer's volume is a tour de force. It deserves a readership far wider than members of the legal profession. The volume draws the reader into conversation and interaction with its author. And the extensive notes at the rear of the book provide resources for pursuing the conversation further. It is regrettable that the book lacks an index to facilitate returning to the themes developed at diverse points in Shaffer's own narrative.

What Shaffer calls for in this volume is finally not less professionalism, but a return to the original meaning of being a professional. To practice a profession means to profess something. For the author, the Christian faith provides the full context for professional practice. And Shaffer maintains the conviction that this profession can be made in the American legal system.

> To the extent that one determines to conduct his practice as moral conversation, his advocacy as moral discourse, his lawyer skill as the virtue of hope, his life as an affirmation that justice is a gift and not a commodity one has from the government, I think it is possible to be a Christian and a lawyer.

The Nation



In Praise of Voluntary Associations

Private Groups Add Variety and Concern To the Social Order

Karl E. Lutze

Visitors from other countries often express astonishment at both the prevalence and the effectiveness of voluntary associations in the United States. Not that they are something new or that we have a corner or patent on the concept, but, as Tocqueville noted, they do seem more widespread and more influential in America than in most countries.

Those who originally designed the structure for our nation's government, as well as those who later participated in its revisions and refinements, were mindful of the many instances when government no longer was servant to its citizenry but had assumed the role of tyrant. Since many who came to these shores

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were in fact fleeing such tyranny, they were particularly eager not to surrender their newly discovered identity for more of what they had left behind.

To this day aliens who for the first time vow allegiance to this country and become its citizens proudly grasp at these time-honored phrases to make them their own: "inalienable rights . . . life, liberty, pursuit of happiness"; "land of the free and home of the brave"; "liberty and justice for all"; "freedom of speech and religion, freedom from want and freedom from fear"; and "right to assemble peaceably for petition or remonstrance in redress of grievance." The continuing vitality of our voluntary associations has helped translate these abstractions into living realities.

Throughout history governments have been formed as a kind of ultimate institution, and that government was always deemed ideal which best would protect and care for its people to assure them safety and prosperity.

Experience has shown that when the citizenry has extravagant expectations of government it concedes to government excessive control. When government, for example, is expected to exercise total responsibility for the education of a nation's children in providing facilities, tools, curriculum, and personnel, it is easy to see how leaders in government can come to control their people's minds. And the people will pay dearly for what they have bought.

Accordingly, from the very beginning private and parochial education in this country was sponsored by voluntary associations. And the churches that sponsored education emerged not by governmental decree or by decision of some ecclesiastical hierarchy but by free, voluntary agreement.

Sometimes—especially during an election year—there are those who charge that our claim to be a democracy is hollow and invalid as long as over one-half of our eligible voters do not even bother to cast a vote. It is then particularly reassuring to be reminded of the vitality of our voluntary associations. They have blossomed and proliferated in these United States as probably nowhere else.

The genius of these voluntary associations and the key to their independence lie in their ability to raise the flag of caution when government, because of vested interests or institutional expediency, is tempted to compromise its integrity or to veer from its basic noble purposes. More than that, however, voluntary associations are in a position to note the inadequacy and inability of government to attend to all the needs of its citizenry, and they are often in a position and possess the resources to respond to at least some of those needs themselves.

It is for this reason that voluntary associations continue to sprout (like the National Urban League, the National Association for the Advancement of Colored People, National Civil Rights Leadership Conference, the Isaac Walton League, the Parent-Teachers Association, Society for the Prevention of Cruelty to Animals, and organizations dedicated to saving whooping cranes, timber wolves, whales, orchids, etc. etc. etc.). In their dedication to vigilance and to service in their respective causes, these associations resolutely and stubbornly resist every effort that would stifle their creativity, their spontaneity, and their right to make decisions concerning their functioning and their future.

Of course, as they organize and strategize for action, voluntary associations themselves become institutions. At least two hazards confront every institution:

1) leaders may become preoccupied with the form, style, health, and survival of the organization at the expense of maintaining its performance; and
2) attention may focus exclusively in a certain area of performance so that insufficient resources (personnel, money, time, facilities) remain to perform other needed services.

Thus the very voluntary associations that were formed to be correctives and assistants to the larger institution of government themselves need that kind of correction and assistance from time to time. And as the voluntary associations get larger and stronger it becomes increasingly difficult for its individual members to raise their voices to be heard. One can identify with the writer of the Psalm (119, v. 141) who said, in effect, "I am insignificant; in the eyes of others I simply do not count."

And if one's motion at a meeting dies for lack of a second, if one's dissenting vote is the only vote thus cast, and if one's letter to the editor receives only a form response, it is easy to become disillusioned, discouraged, and dissuaded from standing up another time.

There is clearly a need then for a new voluntary association to allow isolated voices opportunity to speak in chorus and to be heard.

II

A dramatic illustration of the voluntary association and its effectiveness is provided in the case of Jesus who came on the scene in his day and found himself in a churchly organization/system that deserved serious criticism and correction.

The people who were administrators in that system resented his position, fearful that the very survival of the institution as well as their own positions of leadership were threatened by his preachments. They did all they could to discredit and silence him.

So Jesus organized his "Twelve"—a voluntary association, established neither to be competing nor to be a counter-organization or subversive movement.

Jesus, in fact, affirmed much that he regarded wholesome in the system, but he pointed to the inadequacy of its performance: "You have neglected the weightier matters of justice and mercy." Yet, in spite of his critical stance, he participated

in the rituals and liturgical practices of that institution, visiting in the very home grounds of the religious headquarters. There he presented himself for worship and there he would engage the leaders of the institution in dialog.

Later on, after Christ's ascension, the little association he'd begun continued to meet in the temple court and to address the religious leaders. And when these disciples would arrive in other countries they would regularly first check in at the local synagogues. They did not wish to "quit the organization."

As time went on, however, rejected and persecuted, this association saw itself a new institution, and it structured itself for efficient and faithful functioning.

But after only a very brief time, a voluntary association within that new institution brought to light a serious issue. Some welfare recipients (who were probably relatives of the administrators) were receiving preferential treatment—and at the expense of other poor people who were regarded as outsiders.

In this instance the administrators did not regard the critics as a threat or nuisance, but gave this voluntary association a hearing, acknowledging their own inability to attend to this matter fairly. They immediately made the necessary correction by developing a seven-man social ministry agency, incorporating it into the structure. Thus an institution that had originated as a voluntary association revitalized itself by allowing a new voluntary association to arise and be heard within its ranks.

III

To return to our starting point, we see that our nation in its beginnings set out on a course of high and noble purpose when it determined to promise its citizenry protection and support for each individual's rights to "life, liberty, and the pursuit of happiness."

Since from its very inception government could not adequately deliver on all its promises, there were many voluntary associations that sprang into being. The churches themselves became voluntary associations supplying certain services that government could not provide. And government, far from being threatened by these churches, their preachings, and their activities, welcomed them and built into the nation's laws and codes provisions to protect them and assure their continuance.

The most subtle danger for voluntary groups is diversion or cooptation.

When churches themselves could not provide all desired services, new voluntary associations sprouted within and/or among them, initiating the establishment of hospitals, schools, colleges and universities, orphanages, homes for the aging, and similar programs. In later years secular and church-related voluntary associations proliferated and have provided sophisticated, highly skilled, and efficient services not provided by government or other, more established, institutions.

For example, the gray ladies in thousands of hospitals constitute a voluntary association that perceived a need of hospital patients which hospital staff persons simply could not meet because of the press of other responsibilities. Through the years these women have provided services that hospitals could not afford to purchase or provide. Hospitals welcome and treasure the contribution these women make.

Similarly, in the earlier days of the Lutheran Church-Missouri Synod, when leaders faced a desperate financial crisis, a voluntary association emerged calling itself the Lutheran Laymen's League. League members set out to do the job the institution was unable to do—raising the monies necessary to make the church body financially solvent. Subsequently, rather than dissolve after achieving their purpose, LLL members discovered more areas where they felt the church body was not able to develop adequately and they assumed the responsibility for bringing into existence an impressively vast radio and television ministry. These examples could be expanded on in almost infinite variety.

It is hardly appropriate, however, to place a halo over the voluntary association, suggesting that it can do no wrong. Not every voluntary organization is automatically to be admired. The Ku Klux Klan, for example, is a voluntary group that not only does not serve the public interest but that visits hardship and disadvantage on many members of the community. Examples of this nature could also unfortunately be expanded on at great length.

Another, more subtle, danger to which voluntary associations are prone is that of diversion or cooptation. Groups that might pose a potential threat to the established order or the conventional wisdom can be diverted from their prophetic tasks by being invited into governing institutions under conditions, implicit or explicit, that blunt their critical edge. Or they can be induced to take on diversionary tasks that direct their attention and energy away from the substantial towards the trivial. Thus many community groups find themselves preoccupied with menial, non-essential matters that might be dealt with better and more efficiently by public authorities while important civic matters get quietly handled beyond the attention of all but the small elite who prefer things that way. A trivialized voluntary group may do no great harm, but it does very little good either.

Still, on balance, voluntary organizations provide a great vitalizing service to our sprawling society. If in their worst moments they provide ammunition for critics eager to attack the excesses of democracy, at their best—or even at their middling average—they make our society more varied, more dynamic, and more just than it otherwise would be. That surely is justification enough.

Campus Diary

Reflections of an Old Liberal—III

John Strietelmeier

Fifty years ago this month, Franklin Delano Roosevelt was elected President of the United States. His victory was no triumph of liberalism. He had campaigned on a platform of such conservative cast that he actually managed to raise doubts about the fiscal responsibility of that quintessential Republican, Herbert C. Hoover.

In office, though, F.D.R. was willing to try anything that might work—even if only in the short term. And since conservative measures obviously had not pulled the country out of the quicksand of Depression, he turned to liberal advisers, who supplied him with that package of innovative economic and social legislation which we remember as the New Deal.

For many of us who were young in the Thirties, the New Deal was democracy in fulfillment: the enormous power and resources of beneficent government harnessed to the hopes and dreams and aspirations of ordinary people. It owed little, if anything, to Marxist philosophy or ideology. It was in many ways an expression of the great American delight in tinkering with machines. Here was this curious machine called the Federal government, and those first young New Dealers discovered, to their surprise and joy, that you could make it do all sorts of wonderful things: insure bank deposits, protect the environment, remake the environment, clear slums, improve schools, provide jobs, ease the anxieties of old age—and all of that just for starters.

But in the late Thirties the machine had to be retooled. There was a war to win, and the machine did the job—efficiently, expeditiously, and conclusively. By 1945—vastly enlarged, rigorously tested, enormously complexified—it seemed a machine capable of working even greater miracles in peacetime, perhaps even of fabricating the secular millennium.

Theodore H. White, in his book *America in Search of Itself: The Making of the President, 1956-1980,* calls the optimistic America of the World War II generation "The Old Country." It was the America of liberal Republicans like Eisenhower and aging New Deal Democrats like Lyndon Johnson, the America that had not yet known defeat in Viet Nam and disgrace at Watergate. "Cheerfully bumptious" might be an apt way of describing us as we were in the Fifties and Sixties. Or, at least, it might be a good way of describing us as we clearly have not been in the Seventies and Eighties.

Alan Brinkley, in a review of White's book which appeared in last June's *Harper's* magazine, announces the demise of the liberal dream, and he says that "Perhaps, for liberals of the World War II generation, it was inevitable that it should end this way: in sour recriminations against a society that seems to have rejected their values."

That liberals of my generation tend to feel that the glory has departed and the world is going to the dogs is, I grant, fairly evident. But I suspect that our "sour recriminations" derive not so much from society's rejection of our values as from our own weariness and loss of enthusiasm for the struggle to make those values operative. There is no cynic more bitter than a disappointed idealist. Having failed to achieve the millennium, too many of the liberals of my generation have said that "the struggle nought availeth" and have withdrawn from public life to pursue private interests and satisfactions.

What has happened to American liberalism is, I would suggest, a familiar story to anyone who is at all acquainted with the workings of historical processes. First there is the Cause, around which people—often idealistic young people—rally. Charismatic leaders gather up the hopes and fears, the prejudices and the yearnings of their followers and tie them to the Cause. The Cause itself may be good or bad, noble or ignoble. For those who are caught up in a Cause, life takes on a special verve, a special intensity.

But any Cause that succeeds must ultimately be institutionalized. The charismatic leaders die or retire and are succeeded by the management team. The agitators are gently eased out and replaced by technicians. The Movement becomes the Organization.

American political liberalism allowed itself to become institutionalized as one member of that incongruous coalition called the Democratic Party. Perhaps it had no alternative. But in opting for this course, it tied itself to the cycle of ups and downs that characterizes the fortunes of political parties. And so, in 1980, liberals found themselves committed to an unpopular Democratic President in a hopeless battle for re-election against a popular and personable Republican nominee.

The Republican won, and carried a lot of conservatives into office with him. Whereupon some of our more elderly and vocal liberal leaders panicked, pronounced it the end of the world, and predicted that Reagan would undo all of the constructive accomplishments of the past half-century.

Were he to do so, it would indeed be a pity. But just as Nixon could rightly say that "we are all Keynesians today," so I feel safe in saying that "we are all liberals today"—including, in his own delightfully screwed-up way, Ronald Reagan. If you don't believe it, just ask Jesse Helms.